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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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# GayCommunityNews

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CAMBRIDGE, MA — Women and others in the Boston area donned their finest attire to give Phyllis Schlafly (below left) a special reception when she came here to debate Karen DeCrow (below right), former president of the National Organization for Women. A local chapter of Ladies Against Women (LAW), described in leaflets as "a natural branch of the Ladies' Non-Movement," was organized especially for Schlafly's visit.

Chants shouted by the large number of "ladies" in the welcoming committee included "Fifty-nine cents is to-o-o much!", "Keep our nation on the track. One step forward, three steps back!", "Take away more of our bread, our bosses are underfed!" and "The chromosomes united will never be defeated!"

Similar receptions for Schlafly were organized by LAW chapters in Cleveland on Feb. 12 and in Bloomington, Indiana, on March 2. (Photos by Susan Fleischmann.)



## Vermont Lesbian Says Homophobia Caused Job Loss

By Jil Clark

MONTPELIER, VT—A lesbian's outspokenness on feminist issues may have cost her the job of managing the Domestic Violence Project of the Governor's Commission on the Status of Women.

Dean Brittingham, 31, said she was not rehired as advisor to the project, recently renamed the Family Violence Project, and is suing the Commission's executive director Anne Sarcka and chairperson Betty Jones for "misrepresentation" and "fraud."

Sarcka assured Brittingham last spring that she would be rehired for another year then attempted to misrepresent the rehiring process in order to "get rid of me," according to Brittingham.

Brittingham can not sue on the grounds that she has been discriminated against as a lesbian because such discrimination is not prohibited in Vermont.

Members of the Coalition of Battered Women's Service Groups, a state-wide network of privately-funded groups run mainly by volunteers, is concerned about the impact that the loss of Brittingham's leadership will have on the 26,000 Vermont women which the Health Department estimates will be battered this year.

"They say I took the focus away from battered women with lesbianism, but they took the focus away," said Brittingham.

Brittingham had four years of experience working with battered women at the time of her re-application and, in conjunction with the coalition, raised \$150,000 and collected \$20,000 worth of furniture for the shelters during the year she directed the project.

Marianne Miller, who was hired

by the Commission last August, had not previous experience working in the area of domestic violence, although, she said, "I have a broad range of administrative skills." Miller could not say how much revenue she has raised for battered women's service groups so far this year. On the subject of Brittingham's contention that homophobia was involved in the hiring process, Miller said, "I wouldn't have taken the job if that was so."

Sarcka said that the hiring committee's decision had nothing to do with Brittingham's lesbianism and reflected only its shifted focus away from direct service. The change in emphasis necessitated a change in the type of leadership the project needed.

Brittingham was hired to work directly with women volunteers and battered women in the shelters, to share her experience and enthusiasm with them, to run workshops for police and social workers, publicize the issue of battering, and help lobby for the Marriage License Tax bill. (The bill, which was passed, now generates about \$50,000 for battered women's services yearly by levying a \$10 tax on marriage licenses.)

In contrast, Miller was hired to design a model preventative education program in schools, look for new funds and work with social service agencies to develop a more consistent response to battered women state-wide.

Gloria Gil, who chaired the Commission during the first half of Brittingham's tenure there, commented, "Dean did an excellent job. She is a good organizer, has a lot of energy and

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### News Commentary

## Freedom of Information: A Heterosexual Privilege?

By Larry Goldsmith

BOSTON—GCN gets several reports each month of violence directed at lesbians and gay men. It is sometimes hard to know what to do about such reports. Most often they come in the form of a telephone call: the person on the line has heard about or been witness to a beating on a certain street at a certain time. They didn't get involved then and they don't want to be involved now, but they thought GCN should know, and perhaps somebody should call the police to find out what happened.

More often than not, a call to the police turns up nothing. Assault victims often fear calling the police at least as much as they fear the threat of attack; many know from experience that police attitudes in such cases range from sympathetic but not terribly helpful to downright homophobic and abusive. Sometimes the police do get called, but by the time they arrive on the scene the attackers are usually gone, and they can do

nothing but file an accident report. Unless the victim has suffered serious injury, such cases rarely seem to go beyond this point.

#### An Assault Reported

I was especially interested, then, when a regular, reliable source called several months ago to tell me he had heard a report of a violent attack in Boston's Park Square in which the police had arrived and arrested several men. The assailants had jumped from a car and, brandishing baseball bats, had attacked a group of men apparently coming from a nearby gay bar.

I called Informational Services at the Boston Police Department, described the circumstances, and asked for a fuller account. The officer on the telephone wasn't familiar with the incident, but promised to check into the matter. When I called back later, I was told that the police had no record of the incident and that no arrests had been made. Apparently I was misinformed, they said.

This sort of thing is not unusual. My information was thirdhand, and people's accounts of such incidents often *do* get exaggerated. There didn't seem to be much more to go on, and other stories soon grabbed up my time.

About a week later I was talking about Boston politics with a man who had come into the GCN office to place an ad. Somehow we got to talking about violence, and he proceeded to tell me in some detail about an assault he had witnessed. I soon realized he was talking about the same incident in Park Square; here was independent confirmation of the story, including the part about arrests being made.

I phoned Informational Services and asked them to check their records again. Several days and several telephone calls later, I was again told that the police department had no record of such an incident. At this point I decided that some more intensive checking would be in order, and I

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# News Notes

## quote of the week

"I confess that I have a hard time following Allen Young along his Pilgrim's Progress, since his particular faith was never mine. In 1970 he might have made a brazen announcement: 'Yes, I defend Cuba's right to make its own revolution, and my own right to criticize that revolution; yes, I am a gay socialist, and if leftist patriarchy and gay anti-reds don't like it — tough.' We must accept the fact, however, that this did not appear possible to him at that time. To be a 'Cubaphile' really meant that one could *not* be very critical of Cuba; if Young saw no choice but to be either a 'Cubaphile' or a gay liberationist, then of course 'the break had to come.' That a person with Young's spirit and intelligence saw no other choice tells us much about the degeneration and confusion of the New Left. To be a 'Cubaphile' meant one had to believe in a mechanical form of Marxism: that is, one had to believe in the Juggernaut of History, crushing the social riffraff (such as gays) for the sake of Proletarian Progress."

—Scott Tucker in a review of Allen Young's *Gays Under the Cuban Revolution* in the *New York Native* for April 12-25, 1982.

## torture in the north

TORONTO — Amnesty International (AI) has found that allegations of torture and other forms of abuses by members of the hold-up squad of this city's police department are "substantial enough to justify an inquiry."

According to *The Body Politic*, Toronto lawyer Morris Manning announced on Feb. 23 that AI Secretary General Thomas Hammarberg announced the group's finding in a letter to Ontario Attorney General Roy McMurtry after a group of Toronto lawyers asked AI to investigate the squad (see *GCN*, Vol. 9, No. 30). The request came after the Citizens' Independent Review of Police Activities (CIRPA) and a group of criminal lawyers presented evidence of more than 20 instances of torture by the 18 officers on the squad.

In the first 20 weeks of operation of a CIRPA emergency hotline, 14 of 78 reported cases of serious police abuse involved assaults on gay men or lesbians. Eleven of the cases involved racial assaults, 12 involved assaults on women, 12 involved beatings around the genitals and 22 involved beatings while in handcuffs.

Despite initial resistance by the police commission to call for an investigation of the allegations, the police are apparently beginning to respond to public pressure. A criminal lawyer hired by the department has called the charges "malicious and unsupported" but has recommended that a committee be established to study possible reforms in interrogation procedures.

## a first

HYDERABAD, India — India's first national gay conference was held here last Nov. 8.

*The Body Politic* reports that 40 delegates from around the country, representing a wide cross section of the Indian community, discussed strategies for demanding reform of the anti-gay laws in effect here since British rule. The Indian penal code recommends 10 years to life in prison for "unnatural offences."

Also discussed at the conference were social problems and isolation.

Plans were made to hold a larger conference later this year in western India.

## good news

NEW YORK — David Wynyard, a gay producer at radio station WBAI in New York, is forming the first gay broadcasting service, to be called Intergay. The program will run for 28 minutes and will be distributed on cassette to Pacifica and community stations in the U.S. and Canada.

Wynyard has applied for status as a not-for-profit corporation and has applied to the Satellite Development Fund for a grant to permit satellite distribution of the news program.

"We've had a good deal of cooperation from other gay programmers and from the gay print media," says Wynyard. "We want to organize a more centralized news service, with information put out in a more timely fashion."

The program will air in Houston on KPFT at 10:00 p.m. Thursdays and in New York on WBAI at 3:00 a.m. Saturday mornings starting April 16.

Those interested in contributing news material, taping events or helping to organize distribution should write to Wynyard at Intergay, P.O. Box 3387, Brooklyn, NY 11202.

## timely trains, smooth parades

SEATTLE — Sharp criticism followed the announcement at a recent public meeting that a gay business organization had taken charge of planning this city's 1982 gay pride march, according to *Seattle Gay News*.

A statement by the Greater Seattle Business Association (GSBA) released at the March 10 meeting reads, "By taking responsibility for the event the GSBA assumes authority for the nature of the involvement of the participants and what position they will hold in the parade."

Plans for the march were made by three GSBA members who constituted the "nucleus" of a steering committee to which five additional members were later to be appointed by GSBA.

Susan Docekal, who was involved in planning last year's pride march, told GSBA members, "It makes it a farce to invite us to a planning meeting when you've apparently presented us with an already established plan of when it's going to be, where it's going to be, what it's going to be about, and who's in charge."

GSBA president Stan Hill argued that his organization had the right to take charge of the march because it would assume financial responsibility for it by paying the costs of police escorts and publicity.

"Their whole point," Docekal said, "is that in order for things to function smoothly, you have to completely throw democracy and community participation out the window. They're interested in having a nice parade; I'm interested in building a strong gay movement. I think the parade is one vehicle for doing that but only if people get involved [in the whole process]."

## jeopardized rights

SPRINGFIELD, IL—Present and future gay rights ordinances in this state have been jeopardized by a recent decision by an appellate court in Springfield.

Chicago *GayLife* reports that on March 11 the court upheld a Champaign County Circuit Court ruling that an Urbana ordinance banning discrimination because of sexual preference, personal appearance, family responsibilities or political affiliation is unconstitutional. The circuit court had found that under provisions of the state's home rule clause the Urbana ordinance was unconstitutional because it included categories not covered by the state's Human Rights Act.

The case originated with a challenge to an Urbana Human Relations Commission order prohibiting a moving company from refusing to hire a job applicant because of the length of his hair.

The appellate court ruling will be challenged. "The first order of business will be to file a petition for rehearing with the Appellate Court," *GayLife* quotes human rights officer Vernon Brown as saying. "If that's denied, which it probably will be, we'll file a petition for leave to appeal with the state Supreme Court. I hope they'll grant it. If they don't, that's it."

## arborway health

BOSTON—The Southern Jamaica Plain Health Center is planning to provide medical and mental health services to gay men and lesbians.

Plans include extensive in-service training of the Center's staff aimed at enabling them to acknowledge their own homophobia, become acquainted with lesbian and gay culture, and become more aware of the special needs of the gay community.

Also planned is a health care needs assessment survey, for which the help of gay people in Jamaica Plain is needed. To respond to the survey, call Andrea Aiello or Steve Cadwell at (617) 522-5900. All conversations and correspondence will be held in confidence.

## anthologizing

AUSTIN, TX — Contributions are being sought for an anthology of writings by gay men.

To be edited by David Sparks and Randy Conner, the anthology will consist of essays, poems, short fiction, manifestoes, rituals, plays, songs and sketches on the general theme of the fusion of sexuality, politics and spirituality in the gay men's community.

A tentative deadline of Sept. 1, 1982 has been set for submissions.

Contributions and correspondence should be addressed to Randy Conner and David Sparks, 1209 E. 38½ St., Apt. C, Austin, TX 78722.

## straight impostors

MIAMI—Gay, transvestite and transsexual prisoners have been moved to their own section of a women's prison here in an experiment to ease overcrowding in men's prisons.

The Boston *Herald American* reports that the 25 male and transsexual inmates are housed separately on the fourth floor of the Dade Women's Detention Center and eat at different times than the women prisoners but attend cosmetology, sewing and typing classes together with them.

But the program appears to have been abused by straight male prisoners. "Half of the males here are not homosexual," a female inmate is quoted as saying. "They want to come over here because it's easy time. They want to be over here because of the women or they want to be over here because they have a girlfriend over here."

She added that she had seen men and women having sex in a jail room used for church services, meetings and classes.

## fearful thought

MEDFORD, MA—The city council of this small city just north of Boston has requested the city manager and the police to "discourage or eliminate the sordid activity" taking place in a popular roadside cruising area here.

The city council action followed a formal letter from area residents to city officials which, according to the March 22 Medford *Daily Mercury*, described sexual activity in the woods off Route 28 as "a problem of epidemic proportions."

The *Daily Mercury* article, which was printed in a red box on the paper's front page, quoted the residents' letter as saying gay men cruising and tricking there "present a very real moral and physical threat."

The article claimed residents the paper had interviewed preferred that their names not be published for fear of reprisals. One area resident claimed her car windows had been smashed, supposedly by gay men, after she complained to the police about sexual activity near her house.

The newspaper quotes another resident as saying, "My son is three years old now, and my daughter one, and in a few years they may be out walking in these woods. What might happen if they're confronted by one of these creeps is a fearful thought."

The only actual incidents reported in the article involved alleged "exposures" and supposed "harassment" of joggers by gay men.

Medford police claim the cruising area has been "advertised in the underground gay newspaper." *GCN* has not been able to verify the existence of an underground gay newspaper in Massachusetts.

Police officials say the courts usually dismiss charges against men they arrest on sex charges in the area.

## sexism banned

LONDON—The editors of Roget's *Thesaurus* have announced that their book will no longer feature sexist language.

A report by United Press International says the 130-year-old reference work will now use words such as "humankind" and "rich person" instead of "mankind" and "rich man."

Editor Susan Lloyd said the thesaurus has banned sexism in its first new edition in 20 years.

## inaccessible transit

BOSTON — A demonstration has been planned to protest the failure of this city's rapid transit system to meet the needs of the disabled.

Organizers in the Disabled Liberation Front and the Massachusetts Coalition of Citizens with Disabilities say the Massachusetts Bay Transportation Authority has cancelled plans for buses with steps which can be lowered to enable persons in wheelchairs or on crutches to enter them. In addition, most subway stations are accessible only by stairway or escalator.

The demonstration will be held at 4:30 p.m. on Friday, April 30 at the bus stop near the entrance to the Haymarket subway station. For more information, call Jim at (617) 547-0329 or the All People's Congress office at (617) 424-1176.



# Demo Greets Falwell During Visit to Minneapolis

By Claude Peck

MINNEAPOLIS—Rev. Jerry Falwell visited Minneapolis on April 8 to speak at a fundraiser banquet for Liberty Baptist College, a Christian school located in Lynchburg, Virginia. He and his supporters were greeted outside the Auditorium and Convention Center by 1200 angry demonstrators who braved the cold, snowy weather to express their opposition to Falwell and his right-wing Moral Majority.

Local gay and lesbian activists got word of Falwell's trip to Minneapolis about three weeks in advance and they immediately set up a coalition to plan a demonstration. The coalition included representatives from at least a dozen local groups, including feminists, gays, lesbians, peace groups, organized labor and religious groups. Two dozen organizations officially endorsed the action.

Many Falwell opponents phoned his Old Time Gospel Hour toll-free number and ordered tickets to attend the banquet. Rumors abounded about individuals who wanted to disrupt the event from inside. But most gay and lesbian "infiltrators" were screened at the door by guards who asked people what church they attended, when they were baptized or why they liked Jerry Falwell. As a result, only a handful of protesters made it inside. The only disruption was a stink bomb released by an unidentified person.

Outside the Convention Center, meanwhile, protesters on either side of police barricades waved signs, chanted, sang songs and heckled people walking inside to attend the fundraiser. Signs included "Limp Wrists Make Strong Fists," "I'd Rather Be Dead Than Born Again" and "Abort the Moral Majority." One of the more original chants was "Don't drink the Kool-Aid!"

Falwell called a press conference to coincide with the start of the **Vermont**

demonstration and he told the media there he thought the protesters were "homosexuals, feminists and Nazis." He said he was glad about their presence, because "My people come inside and see these kids [well-groomed teenaged singers from the Liberty Choir] and they see that crowd outside and decide which side they're on real quick."

Falwell also said the anti-abortion battle is his number one priority this year. He said the Moral Majority, which raised \$5.7 million last year, hopes to raise \$7 million this year to finance its campaigns.

In a speech outside, Target City Coalition board member and Gay Pride Coordinator Michael Williston told a cheering crowd that the Moral Majority was neither. "The majority of Americans oppose the arms race. The majority supports the ERA, gay and lesbian rights and the freedom to choose an abortion," said Williston, who went on to urge people to build a coalition calling for "Bread, not bombs, and human rights, not the draft."

Minneapolis gays and lesbians have a special bone to pick with Falwell, who, one year ago, mailed a violently homophobic fundraising appeal to 100,000 of his followers which claimed there was a "Gay Crisis in Minneapolis." At issue was a lesbian and gay speakers panel, offered for use in the Minneapolis Public Schools. The panel was organized by Polly Kellogg and the Education Exploration Center. The controversy stirred up by Falwell and his local supporters helped Supt. Richard Green decide to restrict the use of the panel to high schools, and there only with parental permission.

Kellogg, who helped organize the anti-Falwell protest on April 8, was pleased with the spirit and size of the crowd, saying, "I think there are a lot more people outside

than there are at Jerry Falwell's banquet." Kellogg blasted Falwell for pushing the Family Protection Act and for lobbying the U.S. House of Representatives to overturn a Washington D.C. sex law reform bill.

About a half-dozen straight Christians with placards counter-demonstrated on one side of the anti-Falwell rally. One of them, Pastor Van Dyke of the Grace Baptist Church in Mankato, Minnesota, told several demonstrators, "There are a lot of you here who are supporting perversion and unnatural sex. It's unfortunate," he said, "that you don't understand your own sin problem."

The straight Christians were soon drowned out by the appearance on the scene of a large contingent of gay and lesbian religious groups, banded together in an organization called the Interfaith Council, which marched to the site from a nearby assembly point.



Michael Mechavich

Michael Williston: "Bread, not bombs, and human rights, not the draft."

## NY Cops Harass Activist Arrested Writing Graffiti

By Bob Nelson

NEW YORK — Bob d'Avanzo, a New York gay activist and one-time member of the now defunct Gay Activist Alliance, says he was harassed by police after his arrest on Saturday, April 3, for writing graffiti. His story was confirmed by friends who had accompanied him for the evening.

D'Avanzo had just finished writing "Fuck God" on a wall of St. Vincent de Paul Catholic Church on West 24th Street, when a police car pulled up behind him and the three friends accompanying him. The police told the gay men to "get lost or we'll beat you up," according to d'Avanzo. But after one officer got out to inspect

the graffiti, the police pursued the gay man, who had walked about half a block. They asked if d'Avanzo and his friends were Jewish, "because that's the kind of thing a Jew would write," d'Avanzo quotes them as saying.

In response to further queries from arresting officer John Cirillo, d'Avanzo told the police he had written the graffiti "because the Catholic Church has oppressed women and gays for 2,000 years. The Church is against gays, therefore I'm against the Church." D'Avanzo was then promptly arrested for criminal mischief, a Class A misdemeanor, and taken to the central booking station at Police Plaza on Chambers Street.

"But on the way they did a real sadistic number on me," says d'Avanzo. "They told me they were going to beat me up and then put me in a cell with 20 black convicts who were going to fuck me. And once they got me to Police Plaza, the desk lieutenant told me my crime was homosexuality and that I was going to get five years in prison."

What d'Avanzo did get was three hours of anti-gay harassment, as officers tried to find a sex-related felony charge, and one drunken cop threatened "to jerk off in my face," says d'Avanzo. Once d'Avanzo's friends arrived to post bail, they were told the charge against him was "desanctification of a church," an invented crime.

D'Avanzo has pleaded innocent to the criminal mischief charge, which carries a penalty of 15 days or a \$250 fine. His trial is scheduled for April 20. "But the real clincher is that Cirillo, the cop who arrested me, told the D.A. that what I said about the Church was to be entered as evidence against me," continued d'Avanzo. "Plus they had this file on me, including demonstrations I'd attended. I'm really on trial for my lifestyle, not for a criminal incident."

D'Avanzo has also filed a complaint with the Civilian Complaint Review Board, an office of the New York Police Department, which is currently investigating the charges. Because the investigation is still in process, public information officers at both the Police Department and the District Attorney's Office refused to comment. Efforts to reach Officer John Cirillo at the 13th Precinct were unsuccessful.

But Pat Albright, an organizer with the Philadelphia chapter of the Wages Due Housewives campaign, has taken an interest in the case. She has written to Manhattan District Attorney Robert Morgenthau to protest police behavior in the incident. "Robert's experience is not unfamiliar to us as lesbians, prostitutes, and just as women unescorted by men," said Albright. "Women and gays are vulnerable to these threats of violence and sexual innuendo. We have known Robert from the Wages campaign so we came to his assistance."

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knows a lot about women in shelters and networks. But the Commission was looking for someone more able to work with bureaucratic types. She is very definite about what's right and what's not, she isn't one to work out a situation where you have to listen to someone you don't like."

Brittingham maintains that "there is no question that my being a lesbian was a key factor in why I didn't get the job and they knew I wasn't going to be given the job a long time before I was told and they never did give me a reason why I wasn't rehired," said Brittingham.

"It was obvious that my outspokenness was not acceptable to the Commission. I was repeatedly told to put my sexuality aside and tone down."

When Brittingham was hired in February 1980, she met with Sarcka and Gil "to talk specifically about my lesbianism," she said.

"Ann Sarcka was concerned that the Commission was not prepared to deal with two issues at once—battering and lesbianism—but I said if my lesbianism becomes an issue I don't want to be left out there alone. I never intended to use the position for advocacy [of lesbian civil rights]."

Later that year, Brittingham asked the Commission staff if they objected to her teaching a workshop on counseling lesbians for the Vermont Organization of Sex Educators, Counselors and Therapists. Sarcka told Britting-

ham that Gil did not want her to participate, according to Brittingham. Sarcka denies this.

Brittingham did participate in the workshop, although under an assumed name. Afterwards, Gil told Brittingham that she had not disapproved of Brittingham's participation and said she was sorry that Brittingham felt compelled to use an alias.

"I told her she can do what she wants on her own time," said Gil. She added, "Dean was more interested in publicizing it [her lesbianism] than was necessary."

Brittingham said the commissioners disagreed with her radical feminist opinions. Brittingham linked the phenomenon of sexism and battering and this was "too much" for the politically conservative middle-class and upper-class women on the Commission, according to Gil, who referred to the Commission as "a Republican garden party."

One commissioner accused Brittingham of making "man-hating statements" during her workshops on battering.

"If man-hating statements meant I was clear about who is committing violence against women, well, yes, I made man-hating statements," Brittingham said. "They [the commissioners and staff] wanted someone who could be as middle-class and reserved as they are, but battering is an issue that requires aggressive clarity. . . . I am interested in helping battered women, not protecting the egos of batterers. . . .

As a lesbian I am less caught up in doing a balancing act to protect men. . . . But it became clear I was making too much noise for what the commission is."

Sarcka responded, "Occasionally I transmitted to her comments I'd heard from women and men at workshops . . . that the presentation was too biased toward a narrow point of view. But this wasn't the Commission's position. There's been a misunderstanding."

Brittingham said the commission's decision to shift the project's emphasis away from publicizing the issue of battered women has been counterproductive.

"Many, many battered women have said to me that they saw articles in newspapers about battering and identified with them and then planned accordingly. . . . But there have been no articles in the papers about battered women since Marianne Miller took over."

Gil agreed that newspaper articles are vitally important to battered women because "they bring the issue out of the closet — like rape. No more blaming the victim."

Miller said that grass roots organizations like those in the state-wide coalition handle the problem of battering "most effectively," and that the "most appropriate" role of the Commission project is to provide funding, not to advise or direct service.

Laura Simon, co-ordinator of

the Addison County Battered Women's Project, disagrees. She says that battered women's service groups across the state are staggering from the blow dealt them by the Commission this year.

"It's been extreme struggle for us. We haven't had the leadership and knowledgeable support we needed. Their priority is educating kids in schools, they say, though I haven't seen anything like that here. They hired someone who doesn't understand the emergency status of battered women, and as a result we don't feel respect from them [the commissioners] for our work and we don't turn to them because we know they don't have much to offer."

Sarcka and Gil both argued that the Commission's top priority now is "helping poor women, single heads of households living in absolute poverty."

Asked whether the Commission is ready to lobby for a law forbidding employment-discrimination based on sexual orientation, Sarcka said, "Yes, but no one has proposed that."

Gil said she doesn't consider the issue an urgent "life-or-death matter . . . because lesbianism as an issue is a real middle-class issue. You have to be in a position of [financial] security to even begin seeing it as a paramount issue. Most of the lesbians I know are pretty affluent, well-educated. Certainly Dean is an example of a lesbian who can get a job anytime."

—filed from Boston



# Community Voices

## boston pride

Dear Friends,

Get out your appointment calendars or date-books and open them to Saturday, June 19, 1982! Mark it with a big pink triangle and we've got a hot date!

What are we talking about? The Annual Lesbian and Gay Pride March and Rally — just two and a half short months away! The Pride Committee has undergone a lot of transition in recent years — changing faces, changing styles, and changing politics. These have all added to what used to be just a handful of people organizing hundreds of people. Now it seems that every spring our membership swells to accommodate all the necessary work and planning that draws thousands into the streets of Boston.

Pride has become incorporated as a non-profit organization, and will move on towards tax-exempt status, enabling you to deduct your contributions. We've got a P.O. Box and a commitment to publish our financial statement at the end of every fiscal year. We welcome your comments, your suggestions, and above all, your participation.

Last June, over 12,000 people paraded through our historic route, the air full of excitement with our recent victory against the City of Boston's attempt to divert us. We came from everywhere and every walk of life, in a burst of color and song, unafraid to proclaim we are Lesbian and we are Gay! Most people don't realize what a huge task it is to organize for an event of this scale. We NEED you and your assistance. We need ideas and sponsors for special events, suggestions for speakers and entertainment, and input from area organizations. We need people who are willing to put plans into action! We also need money to make our ideas become reality.

Lesbian and Gay Pride is what *WE* make it! The outcome represents the input — the more people from different backgrounds who participate in the planning, the more representative of everyone in our community our celebration will be. Realize that we are all part of the same struggle, regardless of differences. Let's recognize this and come together to make this year's parade, rally, and festivities a time of joy, affirmation, and fun for everyone! We're reaching out to EVERY lesbian and gay man in or near Boston, with the hope of being able to provide them with some kind of workshop, cultural event, or entertainment that touches the lives of us all — whether we are people of color, working class, professionals, women, hearing-impaired, middle-class, bar people, Hispanics, teen-aged, physically challenged, parents, Asians, men, or middle-aged. It won't happen unless we have help from *everyone!* And soon!

Please help in whatever way you can — working with the planning committee is a great way to get to know all sorts of people you might never meet or speak to in the course of an ordinary day. Often it's fun, exciting, sort of energizing! Share your time, your ideas, and your abilities — come to a meeting. The committee holds its open general meetings on the first and third Monday of the month. Until the space is overflowing, we meet at 131 Clarendon St. (near Copley Square and the new John Hancock Building) at 7:00 p.m. Keep posted to the *GCN* Calendar for additional details. Sub-committees (rally, parade, publicity, outreach, fundraising, special needs, etc.) meet individually in between general meetings.

No donation of time or money is too small — support our ONLY celebration of ourselves and our spirits with all that you can!

Please feel free to call either 262-4777 or 731-6737 for more information. Send all inquiries and donations to "Pride" c/o P.O. Box 1253, Back Bay Annex, Boston, MA 02117. Suggestions for events and workshops are most welcome. Persons interested in speaking at the Rally, or providing the committee with ideas are urged to contact us immediately.

Let's make *this* Pride celebration the best ever! Let's do our community proud!

Jim Anderson  
The Lesbian and Gay Pride Committee  
Boston, MA

## sage

Dear Editor,

Thank you for your cover story about SAGE ("Aging in America, Creating Community Among Lesbians and Gay Men"). Your reporter, Judy Stern, captured the spirit as well as the facts about SAGE.

I wish all of you could have been present at our social last weekend: more than 100 lesbians and gay men of all ages dancing, eating, and sharing. The highlight for me was when May and Marion announced their 35th anniversary, and danced in the center of the hall as the band played the anniversary waltz.

If your readers would like to join Senior Action in a Gay Environment, or send a donation, they can write to SAGE, 208 West 13th St., New York, NY 10011.

Very truly yours,  
Ken Dawson  
Executive Director  
Senior Action in a Gay Environment  
New York, NY

## animal needs

Dear gay men,

What more noble death could an animal wish for than to contribute it to the human (animal) search for more and more pleasure.

I think it shocking that John Zeh can so glibly advocate the torture of innocent animals in his report on the result of the abuse of poppers.

Seems to me oppression and torture is the same whatever the species of animal.

Ian Karn  
Somerville, MA

## you are your drag

Dear "Bishop" Itkin,

It is rather telling that while you criticize the Sisters of Indulgence for "reinforcing . . . male-chauvinistic structures which are at the root of Gay oppression" you have, by your signature "blown your cover" as a propagandist for "depotentiating(??)" anything.

While I have no idea what "C.L.C., s.s.j.b." actually stands for, I do recognize its form — Academic Drag. So also with Bishop Itkin, "Christian Gay man and priest" I recognize another form — Clerical Drag. Somewhere behind it all I hope Mikhael is alive and well, but in this setting I sense that your communication problem with the Sisters rests in different understandings of Drag. You take your own rather seriously (a more male oriented historically oppressive one — Academic Priest — I can scarcely imagine.) In fact you seem to BE your Drag, a characteristic I doubt you share with the Sisters.

Speaking as one viewing only their gay media posture, I think the Sisters are scandalous in the same way that guerrilla theatre is. Public, prud marching faggots are also scandalous but the different impact stems from Drag. Perhaps there was a time ('50s and '60s) when one could legitimately confuse transpeople with Drag, but no longer. The nature of Gay/Lesbian emergence calls up needs to portray ourselves with a variety of persona, costumes, fads and fancies that liberate by shattering stereotypes which limit how we can see ourselves or be seen. The transition from Drag to Gender Fuck and the Sisters displays this emergence with enough dissonance to be noticed.

In the mid-seventies a gay man hawked *Fag Rag* in Harvard Square, Cambridge. Rain or shine he was always there sporting a full beard and a canary yellow formal — sometimes even in spike heels. I never met him, but while driving or walking by during my coming out process I loved and honored him as a visible witness to our right and power to be just who we pleased — far more meaningful than any plaque, statue or memorial. Bearded, gowned and alone in the crowd he did not "trivialize" the wimmin's struggle where his "pretty girl" costume had an oppressive history for wimmin all its own. So also I would wonder which "trivializes" the power of religious wimmin more, a group of bearded habit wearing faggots confounding Briggs and police dragoons, or the notion that such wimmin require defense by Bishops and Priests.

Gender Fuck, obvious men affecting stereotyped ladies costumes, should not offend wimmin, but those persons wedded to historic symbols of gender identity. By criticizing Religious Gender Fuck you come to the defense not of wimmin, but of certain religious symbols. If the Sisters have enabled you to recognize your personal role in embracing such symbols as powerful, they may not be so far from "presenting the inner personal reality of spirituality" as you think.

I think they're a lot of fun.

In struggle,  
Bert Kissling  
Hartford, CT

## bedroom guardian

Dear *GCN*,

Jerry Falwell look out, you have your very own spokesperson right here within the lesbian community.

Marcia Womongold has appointed herself savior and guardian of what we do in bed just like Rev. Jerry.

We pay our rent, not Marcia. We do what we want to do in bed by mutual consent of each other.

Hysterical, fanatical hate mail is exactly what we don't need from each other. We get all that from the straight world.

Marcia says we must attack the real foe, not each other. Yet she writes this blatant attack on lesbian womyn (and I assume gay men) whose bedroom behavior is different than her own.

Shame on *you*, Marcia Womongold.

Elaine and Casie  
Cambridge, MA

## let bi girls be bi girls

Dear *GCN*,

I agree with Marcia Womongold that we should "attack our real foe — not one another" but I see no evidence of this strategy in her letter. Rather, it is a perfect example of the kind of thoughtless anti-s/m attacks I described in my review of *Coming to Power*. It is clear that, from the point of view of "decent dykes," no woman who enjoys s/m is worthy of the label "Lesbian." She must be a "gay woman" i.e., male-identified, or that lowest of female life forms, a "bi girl."

I realize the insult which is intended but I'm afraid it doesn't have the desired effect on me. I am proud to identify myself as gay and often feel more affinity with my radical gay brothers than with the self-righteous puritanism that too often passes itself off as lesbian-feminism. And I'm ambivalent about being called a girl. I suspect that at least some of our dislike of this term is related to the systematic and brutal oppression of young people, an oppression which we have all experienced. Why — except that we are adultist — are we so insulted by being called young?

"Bi" is another matter. Straight-baiting is an obvious tactic for "decent dykes" to use against those of us who are fighting the legions of decency. And the only correct response is that which we learned to use against lesbian-baiting in the women's movement. Yes, I am "bisexual" — although I find the term really inappropriate, since I experience my sexuality as a multiplicity not a dichotomy. And I'm not the only one. I am constantly meeting other women like me who identified as Lesbians for political and emotional reasons and whose politics — and feelings — have changed. Some of us stay involved in the Lesbian community. Others identify with the "mixed" gay movement. And many of us simply drop out of Lesbian/gay — and even feminist — politics altogether, unable to deal with our invisibility or with being labelled traitors or with a general sense of not being wanted. For those who stick it out, there are two options: we can stay in the closet — and cringe at every comment about "bi girls" — or we can risk the insults and ostracism that can all too often follow our coming out.

I would really like to see bisexuality become a topic of discussion in these pages. Are bisexuals, as Pat Califia implies, another "sexual minority," like s/m people, child lovers and transvestites (some of us are all of these, too)? We certainly are targets of similar disapproval. And I'm constantly amazed at the stereotypes which many exclusive homosexuals harbor about us: that we are all promiscuous, incapable of commitment, manipulative, cop-outs, "really" straight, "really" homosexual but not dealing with it. On the contrary, "bisexuality" *does* exist and we are as various in our personalities and styles as any other group. It is true that by choosing to love men as well as women we pose a challenge to lesbian-feminism. I think it makes sense to deal with this challenge through discussion rather than silence and straight-baiting.

Fortunately I am lucky enough to be surrounded by Lesbians and gay men with a lot of sensitivity. Bisexuals don't have scarlet B's emblazoned on our shirts — although some people probably think we should — and it's quite possible that the gay activist sitting next to you is bisexual. Before you casually toss around insults or stereotypes, take that into account.

Lisa Orlando  
Cambridge, MA

## genetically liberated

Dear readers,

I, as does Marcia Womangold, despise "the misrepresentation of lesbians as sleazy eroticists" because it's evil to say trashy things about somebody or a group of people when it's not true.

And it's particularly low when one's motivation is to get rich off one's scuzzy porno.

But I resent her wording "or bi as they probably are" (in her 4/10 community voice titled "sleazy eroticists") because I sense in it an attitude of bisexual women (and men?) being more susceptible to sleazy behavior than lesbians and gay men.

As I see it, there are liberated gays, straights, bis (vernacular) and those needing to be liberated (like those that work for tacky porno firms).

And of course that circumstances, background, choice and not genetics make up who's liberated and who's about to start finding liberation.

Sincerely,  
P. Sibson  
Boston, MA

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*Gay Community News* is seeking applicants for the position of *Managing Editor*. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

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# Community Voices

## zephyrs

Dear *GCN*,

There a great deal I agree with in Eric Rofe's interview with John Preston ("The Revolution of the Clones," *GCN* March 27, 1982) despite the social worker blandness of Preston's vision (there's nothing really wrong with ball and bridge clubs). However, Preston is guilty of the same "misconception" he accuses "woman" of having regarding gay male sexuality when he lumps my latest novel with "much of the gay men's movement . . . and much of the gay men's literature . . . [that] is anti-sexual and/or is feminist oriented." I'm thinking about, for example, *My First Satyrnalia* . . . There are vivid statements of male hatred by this group of gay men that he [Rumaker] is setting up as an ideal . . ." If Preston can't distinguish between affirmative sex and affection among gay males (fairies, if you will, and we, as faggots, all got a component of it, more or less, even those of us who may or may not be clones) who are discovering (and rediscovering) from channels of how we are to be with each other (other than "going to gay bars" unworried, which Preston seems to feel is some kind of wonderful *advance* — in 1982!), as contrasted with those narrow, hurtful and downright murderous attitudes and actions of the father-mentality (what segments of my novel really oppose, the attitudes, not the males), then I suggest he wake up from his separatist dream of isolation and smell the coffee (before he can smell the roses).

If there's "male hatred" in my book it's directed at those, again, who, because of their attitudes and not their maleness, are the enemy not only of ourselves but all women and men, children, old people, animals, all life on the planet; who are stuck in the thousands-year-old mindset of masculinist domination and control which is still very much a live danger today. If there's "male hatred" in my book it's directed at those same attitudes in those gay males who are, so deep is the entrenchment, still unconsciously permeated with such solipsistic male assumptions, assumptions, like those of our fathers and forefathers, that the world is for them alone and that it revolves around them, STIFFS, as they were once called early on when the movement had the word "liberation" in it: straight-identified faggots.

Preston appears to want a continuation of that Good Ole Buddy world (less crudely perhaps, with more of the love of comrades in a more closed version of Whitman's all-inclusive democratic vision) which started with Huck Finn ("Hurry on back to the raft, Huck honey!") and has continued through Hemingway up to William Burroughs — a fantasy World Without Women (except maybe as servants) where we can all be little boys forever and ever (and, as in the case of Burroughs' *Wild Boys*, rather lethal ones), where we can hike and mountain-climb and play bridge and ball together in neo-ghetto playgrounds *still* disconnected from the world, from an enormous share of other humanity and life.

If there's "male hatred" in my book it's certainly not directed at those gay males who are seeking a life outside the mafia-controlled bars and baths and backrooms; and not even at those of us, as the first part of the novel depicts, who congregate socially and sexually in such dark, cramping closets for our pleasure with each other — and often pay for it dearly, not only in cold cash but our health as well — places we did not create and over which we have no control, places which, by their very atmosphere, often dictate attitude and dress and how we treat one another. I condemn the premises, not the customers. Despite Preston's accusation of anti-sexuality, there are many positive instances of loving sex and concern between males, despite the negative circumstances, in *My First Satyrnalia*, enough to gladden the hearts (and groins, I hope) of the most Sex-Positive Politicos. And those few instances of "sexuality" in the backroom section of the book) which are cruel and apathetic have actually little or nothing to do with the exquisite pleasures of sex (or gain through pain in trust-creating S/M), but are rooted in attitudes which alienate us from each other and which I believe we need to learn to become alien to.

Yes, as Preston suggests, there's everything to be said for the freedom to define ourselves and for males playing together, in bed or on ballfields, without the brutally egoistic competition and antagonism that have imbued such sports for far too long. But why not a more total vision of the world, and total participation in it? Just as we are pioneers at the frontiers of wide and open sexuality and affection, so now I believe we are capable of exploring the spiritual frontiers of what it is to be totally human. This is what I tried to present in *My First Satyrnalia*, the spiritual *not* disconnected from the physical, sending out feelers into that unexplored terrain, attempting to connect again in celebrations of ourselves on earth and in the cosmos, not apart from but as part of it all, a

connectedness denied us, and much of human-kind, for centuries, but which, in part, through such recent developments as the Radical Fairy Movement — and, yes, mindful of how we play, mindful whose praises we sing — the playing fields in celebration of our bodies, the chorales in celebration of our voices — we can reenact again in dancing circles of play and chant and song and lively and sensuous affection and nurturance a wild and passionate openness to all life, with no living thing excluded.

Let's not, as males, lose our sense of boyish fun and daring, but let's at least begin to assert ourselves in the world, to impose our vision of sex and affection and spirit more and more upon the monochromatic Fatherland — Let's be zephyrs in it all, breathe of fresh air, truly gay spirits enlivening and enlightening the planet everywhere we are, and we are flying everywhere.

Fairylove,  
Michael Rumaker  
South Nyack, NY

## fat liberation

Dear *GCN*:

In the last several issues you have had *GCN* t-shirts advertised. When we decided to rush you our orders for one each, we found we had run into yet another "no fatties please" ad. For the time being, we have accepted that classified advertisements with this very offensive phrase will continue to be printed in *GCN*. However, we had no idea that it is the official advertising policy of *GCN* itself.

Perhaps another publication could claim ignorance. It was just one year ago, though, that you solicited and printed a feature article and cover picture on Fat Liberation. It just so happens that one of the issues discussed in the article was how hard it is to be recognized as a lesbian at political and social gatherings while in a polyester pantsuit. Yet for fat womyn, that is more often than not the *only* clothing available in our sizes.

Now what do we Lesbians and Gays generally do when we want there to be no doubt of our basic politics? Why, we put on an appropriate t-shirt of course. One of your recent t-shirt ads made much of the fact that our culture uses t-shirts at rallies, concerts, bars, etc., as a way to make a statement about our politics, style and intelligence (?). In fact, your ads have all implied that "with it" Lesbians and Gays will be wearing *GCN* t-shirts while at the same time you have made them unavailable to Fat Lesbians and Gays.

We feel that an apology is owed Fat Lesbians and Gays. By setting up a standard of correct dress (however tongue-in-cheek the ads may or may not be) and then making it inaccessible solely on the basis of size, you have insulted innumerable people. We are tired of being told that we are not real people. We are tired of being told that we are not real Lesbians, that we are not really Gay. We are tired of being told that we are not considered a valuable part of these communities. Before you run any more t-shirt ads, get shirts in all the sizes that we are. There is no excuse for not carrying a full line of sizes, up to and including at least 4XL (yes, that's XXXXL). Get your images of who is in this Lesbian and Gay community *from* the community — not from Madison Avenue's ultra-thin pre-pubescent advertising hype.

Sincerely,  
ReaRea I. Sears  
Judith Stein  
for Boston Area Lesbian Fat Liberation  
Somerville, MA

P.S. Every major t-shirt manufacturer has a line of large sizes. Look in any large womyn's or men's clothing catalogue for name brands and styles available. The t-shirts are available in numerous colors, including white if you are having them dyed yourselves. If you have any questions or problems finding sources, please feel free to contact us directly.

*Editor's Note: The GCN tee shirts we are selling are those left from the last batch we ordered. We have run out of tee shirts in large sizes, and we apologize for that. When we reorder tee shirts for lesbian and gay pride, we will order lots of them in all sizes.*

## crimes against love

To the Community:

I encourage everyone who is outraged by the discriminatory firings at the *Christian Science Monitor* to bring pressure to bear on them in all possible ways.

First, I suggest telephoning the Church on their toll-free number, 1-800-225-7090, to register a grievance with either Anthony Periton, Manager of the Christian Science Publishing Society; Jean Hebenstreit, Christian Science Board Member, or Karen Gould, Personnel Department Manager. You may write to Christian Science Center, Boston, MA 02115.

Furthermore, as vintners Ernest & Julio Gallo would most likely attest — or the brass at Coors, for that matter — once a boycott (person-cott? buy-cott?) gains widespread recognition and support, the effects of it are quite difficult to reverse once the offending concern attempts to correct its position. The stigma somehow persists in the public mind. You may wish to remind them of this. There's no time like the present to see the light.

If anyone has experienced discrimination by the Church on the basis of sexual orientation, I urge you to share your experience with us in these pages so we may, if need exists, present a more extensive accounting of Christian Science's crimes against love.

In ending, I'm wondering if we would not be well-served to consider the organization on a national level of a lesbian and gay think-tank to deal swiftly and effectively with concerns of major importance. I'm not suggesting a network based on the elitist, right-wing models we see, but, rather, with 100% grass-roots input — tapping the enormous (and unfortunately for the most part, *unused*) resources of our special thought and creativity. We've fought hard for the right to believe we are strong; now is the time to *be* strong.

Please volunteer all your ideas for winning this latest skirmish in the larger battle for our human rights.  
With love,  
ben Ram'an  
a/k/a Scott R. Alpert  
San Francisco, CA

## innocent until proven guilty

Dear *GCN*:

Under "News Notes" (*GCN*, Feb. 20, 1982), one particular item addresses itself to the alleged violations of the rights of those individuals involved in what you term "the attempted robbery of a Brinks armored car in October."

The crime some of these persons are charged with does, in fact, include more than just the attempted robbery of an armored car. In point of fact, two Brinks guards and a police officer were brutally gunned down, allegedly by some of those same persons whose rights you are now concerned with. How clever of you to omit this rather pertinent fact!

Indeed, we are even informed of the existence of The Committee to Defend the October 20 Freedom Fighters and to whom we may write to protest the alleged mistreatment of these poor Freedom Fighters.

I would suggest to you and your readers that so-called "progressives" might direct their concern about alleged mistreatment of the "Freedom Fighters" in a direction other than that of whining about the fact that Kathy Boudin and Judith Clark are lacking in contact with their children whilst in jail. Rather these so-called "progressives" might direct their concern to the wives and children of the three men slain during the commission of this brutal crime.

I suggest that you make some attempt, however feeble, when preparing "News Notes" to present a less biased viewpoint to your readers, the majority of whom, after all, aren't stupid.

Very truly yours,  
Bernard A. McMahon, Jr.  
Barrington, RI

## time will tell

Dear Brothers and Sisters:

Although recent events have shaken NOLAG and cast a heavy cloud over the future of a gay grass roots movement, such a movement is still necessary, and NOLAG's problems will be analyzed with the hope of avoiding them in the future. Unfortunately the only certainty that can be determined at this time is that NOLAG has not accomplished what it set out to accomplish.

While I do not know completely the actions of other Coordinating Committee members and cannot second-guess their motives, I can recount my own actions and motives. Whether my actions are a matter for blame or credit will be determined by history, but either way I accept responsibility for them.

By mid-February I was convinced that NOLAG had not only become ineffective but was losing ground, and I felt the only way the grass roots movement could progress was by a complete realignment. Because I could not find support for such an action, I decided not to go to San Francisco. It was only on the Wednesday before the conference that I changed my mind. Even though my opinions were unpopular I still felt the responsibility of holding them forth to the committee. I developed a scenario which included the possibility of mass resignations. When I arrived in San Francisco Friday night I met with several CC members and presented the completed scenario. The plan was unanimously rejected by the others. (It has been reported that CC members (plural) from the "national office" had come to San Francisco "wanting to disengage." In fact the other CC member from Washington, Bea Roman, was at that Friday night meeting, and along with the others voted to reject the plan. I was totally responsible for the plan and presented it not with any connection I might have with the national office, but as a matter of individual conscience. Bea remained opposed to the plan to the extent that we had a shouting match over the issue just prior to the Saturday morning meeting. The innuendos that the resignations on Sunday were not spontaneous and that Bea was somehow responsible for them are completely false.)

Even though the realignment I proposed found no support, I still felt the effectiveness of NOLAG was the primary problem the CC had to confront, and at the Saturday meeting I called for a discussion concerning the dissolution of the organization. When the discussion was joined, I moved to dissolve NOLAG on the grounds that the organization was ineffective and lacked positive direction, and that by dissolving we could clear the way for a more effective organization to be formed. Again I stood alone, all the other members present still feeling that NOLAG was a valid and viable forum. The motion failed for lack of a second.

I then resigned from the CC. Even though I had other political and personal reasons which had caused me to consider resignation prior to that time, my eventual reason for resigning was the attack I had made on the CC. It would have been unconscionable and dishonorable for me to remain on the committee after attacking its validity in the way I had.

If my actions in some way precipitated the resignations on Sunday and the formation of the new group, then I am satisfied with my part in it. In the end, except for a few minor details, the result is what my scenario had called for. There have been abundant accusations and counter-accusations as to why NOLAG did not work, but by splitting the organization along the line of ideological impasse, some of the problems that plagued NOLAG should be resolved. It is now up to the two factions, by their acts and accomplishments, to justify their stances — stances which brought NOLAG to a standstill. Whether either, or both, or neither of the factions succeed is a tale whose telling lies in the future. In any case, we must not lose sight of the fact that a grass roots organization is essential to the progress of the gay movement.

Sincerely,  
Randall S. Andrews  
Washington, DC

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continued from page 1

went down to headquarters and  
asked to see the logs for the day in  
question.

### Police Logs Required

In 1980, the Massachusetts  
Legislature passed a law requiring  
all police departments in the state  
to keep daily logs "recording in  
chronological order, all responses  
to valid complaints received,  
crimes reported, the names, ad-  
dresses of persons arrested and the  
charges against such persons ar-  
rested. All entries in said daily logs  
shall, unless otherwise provided  
by law, be public records available  
without charge to the public dur-  
ing regular business hours and at  
all other reasonable times."

The purpose of this law, accord-  
ing to a recent judicial opinion,  
is at least twofold: it provides for  
police accountability and it allows  
the public to gauge the safety of  
the city. In this case, of course, I  
sought to use the logs as a means  
of holding the police accountable  
for their denial of the Park Square  
assault.

My request to see the logs was  
initially met with the reply that no  
such records were kept. On several  
occasions during the next several  
months my attempts to see the  
logs were met alternately with this  
denial of their existence or a  
denial of my right to see them.  
After being shuttled from station  
to headquarters and headquarters  
to station, I finally consulted with  
GCN's attorney, John Ward.

### A Possible Lawsuit

Ward wrote a letter on March 11  
to Nicholas Foundas, legal ad-  
visor to the Boston Police Com-  
missioner, citing the statute and  
promising a lawsuit if the police  
department did not make its  
records available. Meanwhile, I  
called the Boston *Globe* to ask if  
its reporters were allowed access  
to the logs. As it turns out, the  
*Globe*, one of Boston's two  
dailies, gets its information on the  
spot, from inside sources (usually  
police officers who provide infor-  
mation directly to reporters on the  
condition that their names not be  
used), and by telephone from In-  
formational Services. The *Globe*,  
it seems, doesn't need to see the  
logs; with its far-reaching  
resources it can get all the infor-  
mation it requires in other more  
expeditious ways. A *Globe* official

I spoke with was not even aware  
of the statute regarding the logs,  
but he was interested in the prob-  
lems I was having.

The *Globe's* interest in this af-  
fair was confirmed a few days  
later when a *Globe* reporter called  
me to say he had been assigned to  
the story. The reporter came by  
the GCN office to talk to me; he  
also spoke with representatives of  
the Boston Police Department. By  
this time, neither GCN nor its at-  
torney had received a reply from  
the commissioner's legal adviser.  
Ward telephoned the police to ask  
what was happening and was told  
that I should contact Information-  
al Services, where the logs  
would be made available to me.  
And finally, several months after  
my first request, I saw the logs.  
The *Globe* ran an article in its  
April 11 edition.

Apparently, then, GCN has  
gained access to previously un-  
available police records. But what  
I saw was not entirely satisfying;  
two recent assaults I had hoped to  
find were simply not recorded. A  
police spokesperson told me that  
not all calls to the police are  
recorded in the daily logs. Even  
when a patrol car is dispatched in  
reply to a complaint, the incident  
will appear in the log only if a  
report is written. It is not clear to  
me if this procedure is in com-  
pliance with the statute, which re-  
quires the notation of "all  
responses to valid complaints  
received [and] crimes reported."

### The Larger Issue

The larger issues here, of  
course, are freedom of infor-  
mation and equal treatment of all  
media by the Boston Police De-  
partment. The Boston *Globe*  
and the *Herald American* have  
privileged access to information  
because they have the resources to  
be on the spot and because they  
can develop inside sources in an  
often homophobic department  
more easily than a small lesbian  
and gay newspaper. But the avail-  
ability of information concerning  
public safety shouldn't be left to  
the caprice of "inside sources,"  
and reports concerning the safety  
of lesbians and gay men shouldn't  
be reserved for straight news-  
papers.

After all, a police department  
that serves all the public has to be  
accountable to all the public.

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YOU COME, IT'S FUN. LATER  
WE'LL HAVE A DRINK AT  
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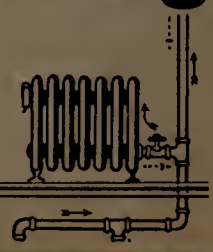
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## News Analysis

## Renewed Optimism Felt at R2N2 Conference

By Nancy Wechsler

BOSTON — The Reproductive Rights National Network (R2N2), a network of local activist groups doing work on abortion and reproductive rights issues, held its first eastern regional conference here over the weekend of April 2.

The conference was attended by 125 women and a handful of men from Boston, Framingham, New Bedford, western Massachusetts,

groups and on radio talk shows.

Marlene Gerber-Fried, a member of R2N2's national steering committee who works with one of Boston's R2N2 affiliates, the Massachusetts Childbearing Rights Alliance (MCRA), talked to *GCN* about this change in outlook and mood. Fried said, "People seem much more up, moving more around these issues. The threats and attacks from the

we are not trying to have one single strategy. We are a network of groups connected by some common politics that are still in the process of being shaped. The bottom line of this is that we are for empowering women, that we see ourselves as part of rebuilding a broader women's liberation movement." Fried described R2N2 as an activist/feminist alternative to the more mainstream pro-choice movement.

## Anti-racist Work Moves Ahead

A panel on Anti-racist Work and Reproductive Rights Organizing was held Saturday morning with Jean Hunt of the Philadelphia Reproductive Rights Organization (PRRO); Faye Moore, a local activist who co-produced a video program called "Our Lives On The Line: Black Women Speaking Out on Abortion"; and Vicky Anderson of the Alliance Against Women's Oppression.

Hunt described the work done by the mostly white PRRO and the lessons learned from doing the work. Specifically, she described work done to defeat an anti-abortion measure in the Pennsylvania legislature, including a media campaign and tabling around the city. Hunt said, "We tabled in all parts of the city. What we found was that all women, regardless of color or amount of money, wanted to know about abortion and accessibility to abortion. It is a very deeply cared about issue for all women."

Moore, a black activist from Boston, reiterated the theme that abortion, like other reproductive rights issues, was felt by all women across race and class lines. She felt now was a time for black and white women to work together in coalition and for women of color to maintain separate autonomous organizations.

Anderson, a black woman from San Francisco who is presently living in New York, talked broadly about racism, how it intersects with the women's liberation movement and what it will take to overcome the "legacy of a segregated society."

Anderson, like the other panelists, urged R2N2 not to separate

the issues in their minds, thinking abortion is a white woman's issue and sterilization abuse an issue for women of color. Anderson told the group, "We must go beyond approaches of the past that reduced racism to an individual question and ghettoized or separated out issues seen as important to third world women."

"In the first approach of reducing racism to an individual problem," Anderson told the group, "while it is certainly true that many individuals have racist attitudes, we have to go deeper to the sources of those attitudes. Racism is a central social dynamic to this country. It has given rise to individual prejudice generation after generation. To reduce racism simply to an individual question de-politicizes the struggle against it, leading people to moralism, breast beating, guilt-tripping, individual consciousness raising and other basically ineffective, in the long run, methods of dealing with the problem."

"Racism," Anderson said, "is an all pervasive phenomenon. It has been an indispensable component of this country's historical, political and economic develop-

gressives' relationship to a pro-family politics. The discussion was not limited to issues that affected lesbians, but much of what was discussed was key to these issues. *GCN* asked Fried if she felt that this conference represented a step forward in lesbians and heterosexual women working together and being aware of the links between issues. Fried answered by pointing to the large attendance at the pro-family workshop as well as at the Family Protection Act workshop. Of the pro-family workshop Fried said, "It is really a good step forward in not ghettoizing issues of lesbian liberation. The workshop organizers deserve an incredible amount of credit. They were initially asked to do a workshop on lesbian liberation. They were concerned to not just have the workshop be another meeting of the lesbian caucus. They wanted it to reflect the diversity of people in the network. It did that. It put the issues of lesbian liberation right together with other issues of concern, and people really responded."

"It is an important step in R2N2, important to finally acknowledge how core lesbian activists have been in reproductive

*While just a few years ago many abortion rights activists were demoralized and often almost immobilized by the onslaught of the new right, the feeling at this R2N2 conference was quite optimistic and upbeat.*

Concord (N.H.), Portsmouth (N.H.), Providence, Washington, D.C., Baltimore, Philadelphia, New York City, Buffalo, Hartford, New Haven and New Jersey.

Throughout the weekend of panels, small group discussions, caucuses and workshops, network members reviewed their work, shared skills and ideas and discussed strategy. An entire session was devoted to planning an upcoming demonstration at the National Right to Life Convention in Cherry Hill, N.J., on July 17.

While just a few years ago many abortion rights activists were demoralized and often almost immobilized by the onslaught of the New Right, the feeling at the R2N2 conference was quite optimistic and up-beat. This was a confer-

government and the New Right are still there, but I feel like our work is making us feel stronger and less defeated on every front. We've talked for years about not just responding, but taking the offensive — changing the climate of opinion. Our media campaign [ads supporting abortion rights displayed on public transportation] is one example of what we are doing to make that abstract idea very concrete."

The conference started on Friday evening with a showing of a work-in-progress slide show on population control and sterilization abuse. Fried then briefly outlined the network's three-year history, politics, goals and present work. She told the group, "People in the network have come to a bet-

*Vicky Anderson: "To reduce racism simply to an individual question de-politicizes the struggle against it, leading people to moralism, breast beating, guilt tripping, individual consciousness raising and other basically ineffective, in the long run, methods of dealing with the problem."*

ence attended by energetic activists who have taken the offensive over the last few years, running public media campaigns in support of abortion rights, organizing demonstrations and speakouts, doing city-wide tabling and petitioning and speaking to community

ter understanding of the right wing and the period we are in and the issues we are working on. We recognize that we are fighting against women's oppression. Our principles of unity emphasize that we are a feminist organization, that we are politically diverse, that

*Maxine Wolfe: "The workshop did put out lesbian issues strongly and also made it clear that freedom for women to live their lives as lesbians is central to a women's liberation politic."*

ment since day one."

A caucus meeting for women of color attending the conference was held on Saturday.

Workshops at the conference included the Family Protection Act, militarism and reproductive rights work, child care, legislative work, the Human Life Amendment and budget-cut coalitions

## Lesbian Issues Discussed

The best attended workshop, organized by members of the lesbian caucus, was called "Pro-Family Right and Left: A Feminist Response." Over one-third of those at the conference attended the workshop, which focused on a debate in *In These Times* (see *GCN*, Vol. 9, No. 35) on pro-

rights work. . . . It feels that suddenly issues are becoming more organically integrated, instead of people just reciting a laundry list of everything they think abortion is connected to. We are making a reproductive rights perspective more real internally within the network, not just in our leaflets."

Maxine Wolfe, a lesbian activist from New York, who was one of the women who organized the pro-family workshop, said she agreed with much of Fried's assessment of R2N2 but was somewhat more cautious. "We did get a more diverse group to this workshop than would have come to a workshop on lesbian issues,"

*Continued on page 13*

# NATIONAL DAY OF LESBIAN & GAY RESISTANCE TO REAGANISM

## APRIL 28

Join sisters and brothers and supporters of our struggle in cities all across the country on April 28, the National Day of Lesbian and Gay Resistance to Reaganism. Sponsored and endorsed by a broad range of local and national groups, including lesbian and gay organizations, trade unionists, welfare rights activists, women's organizations and progressive groups, these actions—demonstrations, rallies, teach-ins, conferences—will be militant, multinational expressions of our determination to defend our rights and our lives, to say no to the whole Reaganite/right-wing program of increased violence and oppression against us, and will build the Lesbian and Gay contingent for the mass March on Washington, May 1.

Actions in: Ann Arbor; Atlanta; Binghamton, NY; Boston; Chicago; Detroit; New York City; Philadelphia; San Francisco; Tampa; Tucson; Washington, D.C.; and other cities

Reagan's program of cutbacks, racism and oppression at home and the increasing danger of war abroad has brought unprecedented misery to millions of people in this country. Lesbians and gays have been among the hardest hit—and if layoffs, ever-increasing prices for housing, health care, food, transportation, daycare were not enough, we face an escalating wave of violence in our own communities.

We, as lesbians and gays, have the opportunity to join with every other constituency affected by Reagan's program in a massive March on Washington, Saturday, May 1. Together with trade unionists, welfare activists, students, seniors, the disabled, women, Black, Latin, Asian, Arab and Native peoples, we can help build a resistance movement that can roll back Reagan's program of racism, cutbacks, and war! Just like the historic March on the Pentagon, on May 3, 1981, where 2,000 lesbians and gays formed a militant, multinational contingent, we need to be strong and visible on May 1. Join with sisters and brothers from all over the country to say no to Reaganism. In visibility is our strength! March behind the lavender banner on May 1!

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# So Much to Gain So Little to Lose .

By Cindy Patton.

Filmmaker Micki Dickoff and graphic artist Jan Mazur have recently completed a video tape, *It's Never Too Late: A Portrait of Buffy*, which will premiere on April 30, May 1 and 2. (The Boston Film and Video Foundation is sponsoring the premiere at the MIT Film/Video Section Screening Room, 275 Massachusetts Ave., Cambridge. Friday and

Saturday shows at 7 and 8:30, Sunday shows at 5:30, 7:00 and 8:30. *Buffy Dunker* and Micki Dickoff will be present for discussion after each screening. Donation \$4 to benefit the filmmakers.) I had a chance to preview the tape and talk with Micki, Jan, Buffy, and Jane Meyers, Buffy's friend, who also appears in the tape.

There is very little mixing between younger and older members of our community. In the process of watching the tape and talking with Buffy, I found many of my assumptions challenged. The following is part of our conversation after the screening and a little about the videotape from the point of view of a young lesbian.

## The Women

Minority filmmakers face a myriad of problems — lack of funding, no wealthy friends with surplus funds to gamble on a production, poor equipment, nowhere to show completed works, constant discouragement. In addition to the material problems, there are political and philosophical questions: how does one break down the artificial barrier between filmmaker and subject? how is the filmmaking process demystified and made available to more people? how does one talk about lives that are hidden?

Local filmmaker Micki Dickoff (producer/director of *Monday Morning Pronouns*) faced and pondered all of these questions during her last production, *It's Never Too Late: A Portrait of Buffy*. The production story began roughly two years ago, when Micki was showing her film, *Monday Morning Pronouns*, at Suffolk University, Boston.

"I always accompany my films, if possible, because I feel that it's really important to see what the audience has thought and to give them a chance to ask questions. Especially with a film like *Monday Morning Pronouns* (a film that deals with coming out — the name refers to the fact that many lesbians must shift their pronouns to "he" when they go to their straight jobs on Monday morning). I usually relate well with my audience, so it helps break down their stereotypes about lesbians.

"On this particular occasion, I was the one who would have my stereotypes challenged. As I looked out in the audience, I saw this older woman who kept smiling at me. I thought to myself, 'What's *she* doing here?' That was my thing — I was used to seeing lesbians who were college aged or in their twenties. I couldn't *imagine* what she was doing there.

"After the film, she came up and told me how much she'd loved the film and I just asked her how she'd come to be there. She told me she'd been to an abortion rally the day before and someone there had told her. We had both heard of each other, but we'd never met. I asked her what she was doing the next day and she said 'nothing,' so we had coffee."

That meeting launched the videotape. After Micki heard some of Buffy's life story she decided that "Buffy is just incredible! The story of her life and the issues she has dealt with are important for people to know about. I asked her if she would consent to having a videotape made about her, and she agreed."

I asked Buffy how she felt. "My vanity was tickled."

Micki emphasized to Buffy that she had no money and no equipment, but felt sure that if Buffy would be patient with her that the end product would be good.

"My first problem was money. I approached a lot of people and organizations, but no one was interested. So I finally bought a used black and white ½-inch video deck — which is to ¾-inch video (the usual video format) what super-8 is to 16-millimeter. (Super-8 is thought of as an amateur format.) Finally, we were ready for the first shoot — Buffy invited us to a party with 60 of her friends. Just hours before we were to shoot, a panel that covers some of the wiring in my apartment fell onto the equipment and smashed the deck and camera. We had to rent some equip-

ment, but we got to do that shoot. We had wanted to get footage of Buffy dancing, and we had been set to get things started with this shoot, so we couldn't cancel it."

After the initial shoot, Micki had time to regroup. "I went everywhere to borrow equipment, and no one wanted to give me anything. I finally got use of equipment from a cable tv station — at that time they were required to provide this service to the public. But the prerequisite to using this equipment is that the person who had it before you has to drop it on the floor and break the lens. So we ended up using a ½-inch black and white — which has never been a professional format — and the equipment broke all the time. I don't think we had a single shoot where something didn't break."

The problems didn't end once the 18 hours of tape were shot. To do the quality of editing that would satisfy Micki's artistic demands, the ½-inch tape had to be transferred to ¾ inch — and then no one would give her the space to edit it. In the end, "some people really stuck their necks out to get this tape edited. I had to sit on it for a year before I found someone who could help."

I asked Micki whether being forced to work in ½-inch had any benefits. "I wish I could say yes. But honestly, there were so many problems that if I had the money, I would work in ¾-inch. But if you have a message, and you know how you want to say it, then you do it however you can." Jan Mazur, art director, assistant director and crew for the tape, had a different perspective. "I think the smaller gauge video is really an important format for minorities. It gives us access to seeing each other, and to showing people that white men don't see. The equipment is also more mobile, so it's not as intimidating." Buffy, too, felt that this had helped her relax while making the film. "I did a short session a few years ago with one of the tv stations. There was so much equipment and people running around that it filled my entire kitchen. Getting the shooting done was very time consuming and everything was always in the way. (The way we did it) the equipment was invisible. Micki and I could be teasing each other and talking and I never felt that I was being controlled."

Much of the tape explores Buffy's friendship and lover relationship with Jane Meyers. I asked the group how they felt about taping those segments and how it felt to see them now, over a year later.

"It was really hard to shoot the intimate conversations. I kept wondering whether I was being a voyeur, or interrupting," said Micki.

"And it wasn't as if we could ask them to do it over, especially the really painful things," noted Jan.

For Buffy, "it was really difficult. But we really built up a trust and we just did it. It's a little embarrassing to see myself on film with those intimate moments."

Jane had initially been reluctant to be on the tape at all. "I decided that if I was going to do it, I wanted to do it my way and really say what I had to say. I felt that what we had to say was important, so we needed to go beyond our fears and self-consciousness about being filmed."

It's quite clear, both in the tape and talking to them after-

wards that Buffy and Jane push each other — toward honesty and more intimacy. "One thing I keep thinking when I see the tape is that we are so much closer now than we were when we shot the tape. It's nice to be able to look at the tape and realize that. I don't disagree with anything I've said in the tape, but I would say things differently now, because we've changed," said Jane.

One area of continual change and discussion is politics and Buffy's prominence as a gay leader. I asked her how she felt about having received so much press coverage. "Well, it's very flattering, but I have been overexposed. I'm concerned because I can't always say new things and I don't always come off well. I think it's really important for as many lesbians as possible to speak out, but the media tends to pick a few of us and it's hard to keep challenging them." Jane had some additional insights. "This is something that we talk about constantly. Buffy sort of came out after they called 'olli olli in free.' Her experience has been really different from older lesbians who were out in the '50s. The press doesn't want to hear about that stuff, so they pick out Buffy as the 'older lesbian.' But there are a lot of issues that Buffy hasn't thought through yet. She isn't necessarily the right spokesperson for everything. I always remind her that straight people are listening to her and believing her, so she'd better say things the right way."

"That's very true. It cost me nothing to come out. I didn't have a job, or status or friends to lose. Part of that is due to my social situation or class background or whatever you want to call it. We always thought of ourselves as being different — privileged. I've had to deal with that snobism. My son wants to be very conservative, so I'm a problem to him."

"In the fifties, I was very outspoken about feminism. Certainly I had little flickerings of lesbianism, but I didn't do anything about it. So I have not had to experience a lot of the really hard stuff. I don't have that wisdom."

But there is a great deal of wisdom that Buffy does have, and that is what this videotape is composed of — the thoughts and struggles and relationships of a woman who is always growing, always changing. Buffy's involvement with Janus (a counselling group that was geared toward lesbians' needs) has ended, now that the collective has decided to part ways, but she continues to work in private practice. She just returned from a trip to China, with new anecdotes of challenging stereotypes and doing her own thing. (My favorite was her story of trying to climb up a sand dune and having the tour director run after her screaming, "You can't go up there." She called back down, "Why not?" And he replied, "Old age!" "I *did*," she assured me, "climb on up to the top.") When I asked her what was next, Buffy looked pensive and said, "I'm not sure. . . . I want to start doing anti-nuke work. I'm not quite ready yet, it's still mulling around, but I think that will be next."

As Micki said, "I feel like the film isn't really finished. I feel like I should be following her around with the camera all the time. She has really had an effect on me — I've learned that every day can be new. That you must always take risks."

*It's Never Too Late* is a big emotional and financial risk come to age. And a damn good risk at that.



Buffy Dunker



Micki Dickoff

Gerry Hoex

Gerry Hoex



# Getting to know Buffy Dunker



Buffy: "I did more dancing in my first year out than in the previous thirty-five."



Buffy and Jane steal a kiss.

## The Videotape

*It's Never Too Late* begins with a rapid fire series of responses to the question: What will you be like when you're old? The answers vary as widely as the individual respondents, but there is a common theme: old age will be tedious, the afterthought of an active life. These quick takes — some of which are embarrassingly funny — set the tone for the tape. We are about to have all of our stereotypes smashed.

The tape proceeds with Buffy recounting her past, a stock technique made significant by Buffy's evaluation that the key to a person's present life lies in the events of the past. Using old family photos and some wonderful early home movies (circa 1929), we learn that Buffy comes from old Yankee stock, born in 1905 to the wealthy Framingham (MA) Dennisons. Buffy grew into quite a tomboy, quickly realizing that "the boys had a much better time and got to do many more things." She accelerated through school and set off for Antioch College at an early age. Antioch was then considered to be the radical alternative school, a place where a someone who would one day become a feminist and a lesbian could experiment and grow. But Buffy had a habit of "falling deeply in love — at least four or five times a year." She met Heinie Dunker, a Harvard student, whom she fell in love with and married. Although Buffy, at that time, wanted a traditional marriage, "he was the wrong man to marry." She believed, as was customary for women of her class in that era, that it was the woman's responsibility to make the marriage work. And that is exactly what she did for 17 years until Heinie, who had taken to drinking after being ruined in the Great Depression, couldn't pull himself together and became impossible to deal with. Buffy divorced him and moved her three children to Boston, where she made her living teaching music for 25 years. In 1954, an old sweetheart from Antioch wrote Buffy saying that he had never stopped loving her. They renewed their love affair for two years until he died a tragic death.

In 1970, Buffy had retired (a thoroughly inappropriate term in this case) and decided to move to Cambridge because she knew that was "where everything was happening." She began to study music again, which gave her a focus and something to point to when friends asked what she was doing with her retirement. But she was looking for something new. She had always read a lot of psychology and eventually stumbled across Phyllis Chesler's *Women and Madness*. "I became very angry at the way women had been treated, and I thought I could help some women." At age 72, she decided to make a career change and went to Greenhouse (a counselling service in Cambridge) where she sought training in leadership and counselling. One of the women there asked her to work in a support group for older women. Buffy was "not enthusiastic at first. But eventually, I learned that older women can be great!"

While taking a workshop on counselling women, Buffy encountered her first out lesbian and began to learn a little about lesbian culture. "I decided that women are *far* more interesting than men!" One day she was invited to play softball. At first she complained that she couldn't play softball, but, never one to turn down a new experience, she went off anyway. There she met and fell in love with Jane, one of the pitchers. "Seventy-two is a little late to come out, but falling in love is always incredible!"

At this point the tape shifts into a different mode. We stop seeing Buffy's chronology and begin seeing Buffy in relationship, especially to Jane. The first half of the tape was the story of an amazing woman, a little larger than life, almost too fantastic to be part of our community. The second half will be the story of an incredible friendship, atypical perhaps, on the face of it, but a changing, growing model of what friendships between women can be. The tape is suddenly more intimate. The style doesn't change, but the trust between the filmmakers and subject changes the quality of what we see. There are intimate scenes between Jane and Buffy where they discuss problems they have had or are having — chiefly, monogamy and class.

It was a great struggle for Buffy to accept the fact that Jane would not want to be her lover forever. Her models had been heterosexual — marriage for life — and she could not quickly shift her emotions to another model. But in the course of working through their friendship, Buffy and Jane have become even closer; they find their lives even more

intertwined. Reflecting on their ups and downs, Buffy says, "For lesbians, *any* relationship is pioneering."

Buffy's antique, wealthy, don't-confront-the-issue style clashed sharply with Jane's tough, working-class up-frontness. Jane challenged Buffy again and again to understand their class differences and appreciate the privilege that Buffy had. For a long time Buffy was reluctant to discuss class. Weren't they both women? Eventually she began to understand, and is now articulate about the politics of class.

Coming out, and becoming involved with Jane, was not all struggle. Buffy met many lesbians, and "in the first year I came out, I danced more than in the previous 35." She frankly discusses making love with women. "It's slower and more wonderful, it lasts longer which is really great for those of us who are multi-orgasmic."

In the last portion of the tape we find out how Buffy's children and grandchildren feel about having a lesbian matriarch in the family. She has not been universally accepted, but one of her granddaughters is particularly supportive. "I don't try to describe her to anyone. But I do tell them some things about her. I tell them she's my gay granny, and that she likes to ski." Indeed, it's pretty hard to describe Buffy; for one thing, she has lived longer than almost anyone in the popular eye of the lesbian community. But more significant than the sheer number of her years is the way she has lived them. To Buffy, life is always new.

One should always take risks, especially as one grows older. "Old people have so much to gain and so little to lose."

*It's Never Too Late* is a wonderful antidote to the absence of realistic portrayals of lesbians and gay men. It takes the *Word Is Out* concept one step further and focuses on the whole life story of an amazing old woman who comes out late in life. A lot of important political and personal issues are covered — class, sexism, sexuality, age, death, intimacy. Buffy's incredible optimism about life, coupled with a desire to understand herself and work through changes makes the film upbeat. Even the painful discussion of her daughter's recent death provides hope, and grounds Buffy's atheistic attitude that "this is it" in her personal wisdom.

Covering so many issues means that the film will contain something that almost anyone can relate to (though I think that it will receive its best audience in the lesbian/gay and women's communities). It also creates a certain lack of focus. Even though both Buffy and Jane make important political points, the piece as a whole takes no stand. Buffy's struggles become simply her own, somewhat out of the context of the social restraints on women and old people. Certainly, Buffy is an inspiration and a challenge to us, but the film does not ask the question, "Where are the other old lesbians?" To the politically astute, the many scenes in which Buffy struggles with her class background, sexism, and death will make sense: they imply a certain political perspective. But to a wider audience, Buffy's life-long battle to be her own person will seem like a very personal one, just another tale of an eccentric old woman.

I'm not sure how one might have approached this differently. The problem may stem more from the incredible lack of information about ourselves as a community than anything in particular about the film itself. Young people need many models of growing older, yet we tend to be satisfied with having our consciousness raised only once. The tape fails to challenge younger lesbians to make more room for older lesbians within our community — Buffy clearly had to make her space for herself. The tape challenges our stereotypes about one individual old person, but it doesn't criticize ageism in a structural or institutional way. I would like to have known whether Buffy feels like a token, and what things she may have forfeited in order to live in a community of people younger than herself.

The solution is to write more books, make more films and, most importantly, create avenues for interchange and friendship between the young and old in our community. *It's Never Too Late* is an excellent beginning, something that we will all want to go back to again and again. But as you get to know Buffy in the tape, remember that there is only so much of her and that she has helped make the break. It is up to us young punks to follow her lead and make changes in our community.



Buffy at bat.



Jane: "She still throws like a girl."



Buffy and Micki

Gerry Hoex

Jan Mazur

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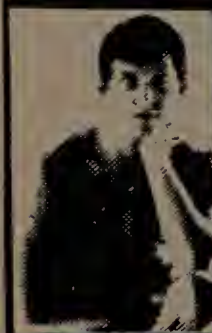
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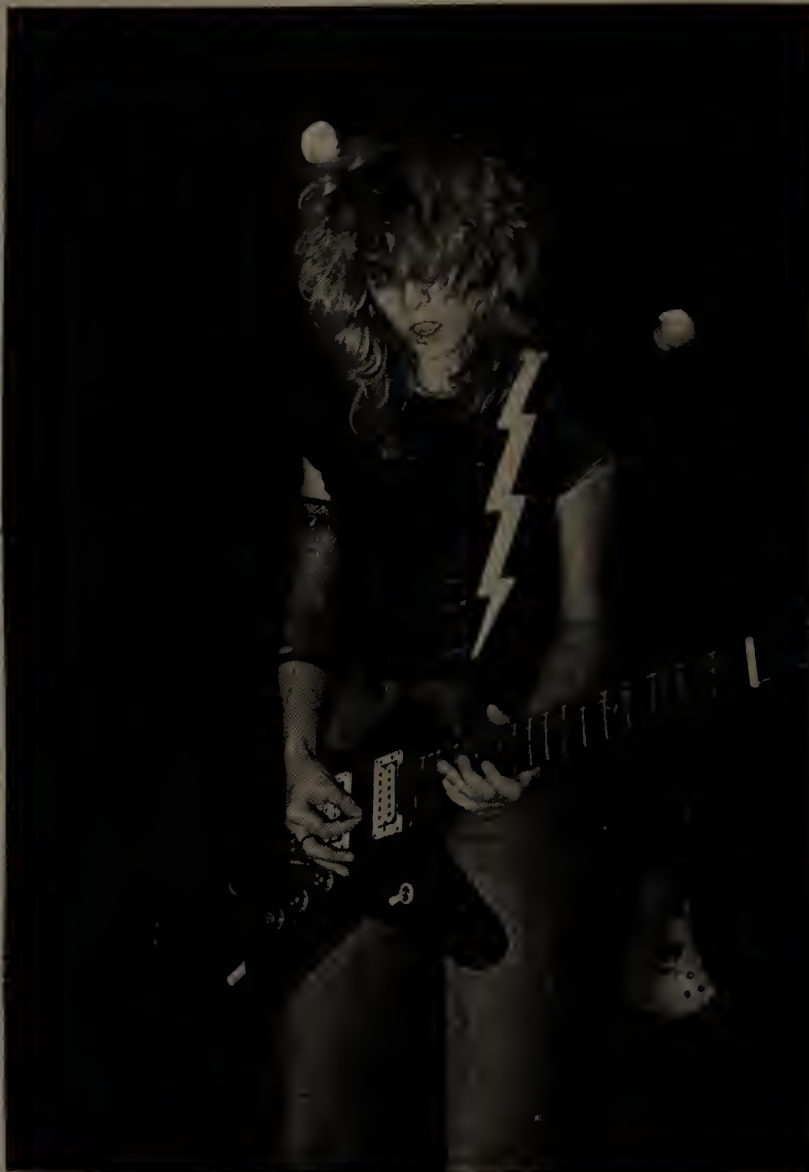
Are you ready, or not, it's only up the street? For most of us who are trying to be queer & rock it's still not that easy, but this occasional column will attempt to spotlight the possibilities and impossibilities, rumors and facts that define the world of lesbians and gay men in rock.

The drummer, slumped over the drum kit, refuses to go on playing until a broken pedal is repaired, and is being alternately wheedled and cursed by the lead singer. The lead guitarist tosses a blond mop of hair in disdain at the audience, while the bass player leers and smirks at the whistling, grabbing boys at the edge of the stage. At last the drum kit is repaired, and **Girlschool** gears up for another round of their spunky Heavy Metal thrashing.

Heavy Metal is leaden and dull, music about male egos and male narcissism played by boys in black leather. The idea of an all-girl HM band seems about as progressive as the first woman Prime Minister launching WWII.

But **Girlschool** — a British all-woman HM band making their first tour of the States — puts life into their noise. The throbbing guitar solos don't overstay their welcome, and ride a wave of frothy drumming. The songs (available in black vinyl on Stiff) are what you'd expect from a bunch of tough girls — the prevailing sentiment expressed in the lyric "nothing to lose — everything to gain." These *are* girls by the way — looking fresh out of school, in one song they mimick repartee between a mean mom and a bunch of girls getting ready to go out for a night of hellraising.

The nonchalance of **Girlschool's** stance has its bad points. Can an all-girl band really get away with naively saying "we just want to have fun with no



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**Girlschool at the Paradise**

hassles"? When girls appropriate a male-dominated form like HM, can they discard its sexist content without replacing it with something else? A string of lyrics about races with the devil, kicking it down and taking it all away sounds pretty empty with nothing more specific to back it up. And how do they deal with an audience that includes leather girls reaching out for a heroine and college boys reaching out for a piece of ass?

While members of an all-girl band may profess not to "feel different" on stage from an all-boy band, they are inevitably *perceived* differently by their audience, and are being disingenuous when they refuse to respond to this perception.

Truth is, women are still made to pay when they step out of line. When **Adele Bertel** of New York's **Bloods** became associated with the

## Odyssey of a Unicorn Strictly Classified

By Nancy Walker

Ever since my sother and I took possession of **THE HOUSE**, my life has been an unending series of horrors interrupted sporadically by catastrophe. We used to live in the Back Bay, the heart (as far as I'm concerned) of the city, from which base of operations we could get anywhere we wanted to go by conveniently located public transit or on foot. I loved walking; I guess I'm a pedophile at heart. In any case, for me, the Back Bay was blissful and I left it for the unconquered wilds of Jamaica Plain (3.8 miles away) on March 4, the year of anybody or nobody's Lord, 1982.

I shall never forget the shock of the totally unexpected aroma of cat urine as we opened *our* front door on that great day after the closing ceremonies during which we signed our mutual lives away for the privilege of bending our backs under a 17% mortgage.

My immediate impulse was to run away, which I promptly did, *after* looking in the kitchen cabinets and finding them, like so many cupcakes covered in chocolate sprinkles (this part of the world calls them "jimmies"), uniformly encrusted with mouse droppings.

Obviously, the scene was a howler. It would have made a terrific movie. My poor sother really was unable to find anything to say or do that could, at that moment, console me. I just walked outside and cased the neighborhood which looked only slightly uglier than the

kitchen cabinets, the droppings on streets and sidewalks being uniform neither in color, texture nor size.

From that first proud afternoon of transition from carefree rent-payer to shackled home-owner, everything has gone straight down hill, the worst experience probably being the difficulties last week's weather caused as a direct consequence of our having moved to the wretched snippet of earth we now call home.

In the great blizzards of '78, when traffic was barred from the streets of Boston and most of the world could not get to work, I was able to function because I could walk to my crummy little job (not *GCN*) and also to the only place I truly loved outside my apartment (*GCN*). I never missed an issue of the paper, though during the week of the blizzards we couldn't publish the paper, and my tremendous effort to reach the office turned out to be as vain as it was valiant.

Last week I simply *could not* get to the *GCN* office. I live in a hilly place. The city doesn't care about people who dwell in poor areas. Plowing was little, sanding and salting, nil. Our street was ice. We are no longer near public transportation. I am not sure-footed to begin with and on a hill, walking on ice, I would be no-footed.

The blizzard struck on Tuesday, the day I usually set up the classifieds for the typesetter. I thought that, if I couldn't do my work on Tuesday, I could still manage to do it on Wednesday and

rush it, but that was sadly not to be the case. On Wednesday we were still enshrouded in ice and I was helpless. On Thursday, just when the ice began to melt in mid-afternoon so that the road was slushy rather than slick, I thought I could chance walking from **THE HOUSE** to a bus stop (in the Back Bay the bus stopped on the corner and the Green Line trolleys were two blocks away) some ten minutes hike under normal circumstances. God knows how long by dog sled.

I asked my beloved, "Where are my boots?" "What boots, who can find boots? I can't find my underwear and you want boots." I didn't realize that I had somehow been impertinent. (We haven't been able to find much of anything since we moved. Our possessions, all three or four million of them, are in boxes and garbage bags, spread out over the whole house, but that's another article's worth of disaster.)

Well, no boots, no walk through muck and mire to bus. I was stuck again, and I certainly didn't want my sother, brave lunatic that she is, to risk driving in that deadly mishmash.

Passover had come on Wednesday and we were unable to partake of the first seder with the friends we always visit on that festive occasion.

I was beside myself with anger because I could not arrange to do the classifieds. It was the first time in over five years that neither I nor

*Continued on page 11*



# Film

## A Step Forward

**Victor/Victoria.** Directed by Blake Edwards; screenplay by Blake Edwards. With Julie Andrews, Robert Preston, James Garner, Lesley Ann Warren, Alex Karras.

*Victor/Victoria* is one of those films that you either "buy" or you don't. Based upon a 1934 German film (*Viktor und Victoria*) is an odd combination of the most charming aspects of the Hollywood comedy/musical (Lubitsch without his bite, Minnelli at his toughest) and a very up-to-date, or at least progressive, attitude about sex, sexuality and gender. Although it makes a few mistakes, *Victor/Victoria* manages, for the most part, to do things right.

Julie Andrews plays Victoria Grant, an out-of-work coloratura soprano, stranded in 1934 Paris without job, money, or food. She meets up with Toddy (Robert Preston), a seasoned, gay, nightclub performer who has, if not seen better days, at least had better jobs. It is Toddy's brainstorm to pass Victoria off as Count Victor Grisinsky, Polish nobleman and female impersonator. The ruse works and Victoria in drag, and then again, becomes the favorite of the cabaret circuit.

But all of this is not so much plot as premise. On opening night King Marchan (James Garner), Chicago gangster/businessman, falls in love with Victor/Victoria.

*continued on page 12*



Julie Andrews: learning that life is a drag.

## Strictly

*continued from page 10*

my sother could do, or arrange to have done, that most pressing of chores. Hence, Volume 9, Number 38 went without classifieds.

I understand that the world has not come to an end. In fact, I understand that I was far from the only person connected with the paper who was unable to make his or her normal weekly contribution, but the experience brought home (you should excuse the expression) to me the dreadful fact that I am now, in addition to all the other gruesome aspects of owning THE HOUSE, at the mercy of the elements as I have never been before.

There is nothing quite as wonderful as the feeling of independence you get from being able to do something on your own. I used to be able to make my way to work without a car or even public transportation. I could earn my daily bread in the sweat of my

brow under my own steam so to speak. Now all I can do is fume frustratedly and pace the floors for which I paid so dearly to achieve the illusion of owning.

You've heard of going from the frying pan into the fire??? We leaped, without looking, from condo conversion to comfort station for dogs, cats and mice. There is much much more about THE HOUSE (some of it *pleasant* even) which I will bestow upon you from time to time, but for now I really want to apologize to all who might have been inconvenienced by last week's missing classifieds. (And to those who thought that their absence also indicated mine — for shame!) I can't even promise that such an event will never take place again. But the next time I hear on the news that a blizzard is heading for Boston, I shall pack my little suitcase (assuming I can find it) and move into the GCN office for the duration.



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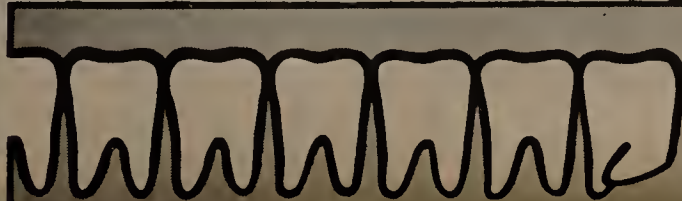
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## Forward

continued from page 11

Certain that she is no he, Marchan begins amorous pursuit. His nightclub singing moll Norma (Lesley Ann Warren), seems to have a yen for Toddy. Toddy and Victoria both confess an attraction for Marchan. Marchan's hulk of a bodyguard Squash (Alex Karras) has undeclared passions that turn several screws of plot complications. Before long the film begins to resemble a *La Ronde* with cynicism, a Feydeau farce rewritten with help from the Kinsey Institute.

For its first half *Victor/Victoria* seems determined to expose the capriciousness of gender. It isn't enough that things aren't always what they seem, if we have missed the point Julie Andrews gets to give James Garner a short, school-marmish lecture on the topic: "We are different kinds of men. I am the kind that doesn't have to prove it to myself or anyone else." True enough, if a bit preachy (I suppose all those governess parts do rub off eventually). What constitutes proper and appropriate gender behavior is social rather than sexual.

But as the film moves into the second half the focus changes somewhat. Garner ascertains Julie Andrews' true identity (or rather sexuality) and they fall in love. The hitch is that Victor/Victoria refuses to give up his/her job (and the social position being a man has given her) and convinces King to live with her as a gay couple. Because he loves her so much he agrees. What follows is probably a first in Hollywood films: a straight man decides to endure the social stigmatization of being queer. Putting the shoe on the other foot is both clever and telling. It allows the audience to view life from a gay perspective while not threatening them to the point of alienation. But what begins all right as consciousness raising goes slightly askew. The gender demystification that occurs in the early part of the film disappears. Even though they are living as two men all of the jokes are now based on expected gender behavior: King and Victor go to the opera and Victor sings along with and then cries with Madame Butterfly; they go to the fights and King cheers as Victor flinches. Once you get down to the nitty-gritty, men act like men and women like women.

*Victor/Victoria* tries to be innovative but straddles the fence between style and content so often



James Garner, Robert Preston, and Julie Andrews. Now, who was it that was in love???

that the latter gets somewhat confused. Taking somewhat daring subject matter (presenting gay people as normal and undermining heterosexual presumptions are daring), Blake Edwards has tried to find ways to present it that

without turning the audience off. The film has a decidedly soft focus; it opts for charm rather than satire, laughs rather than bites. King Marchan always believes that Victoria is a woman so

Continued on page 13

## Notes from a Journal

By Peg Cruikshank

From My Notebook, Spring 1981

The headline tonight SEX ACT BEFORE HOTEL BLAZE (a gay man has been accused of setting the fire that killed eight, after having sex and smoking dope). I cringed at the thought of damage to the movement. Later remembered that in 1906, Alice B. Toklas, in Oakland, woke up her father to tell him about the earthquake, and he said, "This will give us a black eye in the East."

Jane came for a short visit. She wants to join a coven, but it has no openings until fall. She will be invited to its next "open ritual" to be inspected by the others and to inspect them. I took all this in without comment, as if she were describing something as routine as going to the dentist. But I am curious.

M. says that if a purge of queers

comes, we will be safer in Decatur and Duluth than we are in San Francisco. She's probably right.

Laura and Sally were so helpful to me I bought them a gift certificate for \$20 from the Monterey Metaphysical Bookstore. The bookstore sent me, instead of the one \$20 certificate, two for \$10 each. Did the owner misunderstand, or did she deliberately uncouple the women?

I got a postcard which makes me want to drop out of lesbian studies. The woman is doing a dissertation. She says there is very little written on "the fully functioning lesbian, in a phenomenological sense."

KH called to ask if I could recommend a Black woman for the Victorian lesbian panel at the National Women's Studies Conference. I suggested DD, whom I

Continued on page 13

## Become a Political

## Fashion Victim

At last, GCN supplies the answer to the ever-present problem of what to wear to marches, demonstrations, support groups, etc. Introducing the GCN Tee Shirt, more than a statement in style, it's a statement in politics. Order yours today and let the crowd at the bar know you also have a mind!

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The most important leaders and supporters of the German movement for gay and lesbian rights gathered in 1924 to celebrate the fiftieth birthday of Adolf Brand (1874-1945), seated in a chair fifth from right. Seated to his left is Dr. Magnus Hirschfeld. Brand edited *Der Eigene*, the first and longest-running (1897-1931) gay periodical in the world. This photo is from the collection of James Steakley, who will present a slide show and talk about the early German lesbian and gay movement at 1:00 on Saturday, April 24 at Boston University. (For details phone Alyson Publications, 542-5679.)





## Forward

continued from page 12

at no point does he actually have to have doubts about his heterosexuality. Victoria may fool the people in the film but at no point does the audience ever really believe that she is a man. Even-changing the setting from Berlin (in the original) to Paris takes some of the edge from the story. It may have been possible to do the film in a much different style (think of what Fassbinder might have done with this material). If the Julie Andrews character could really pass as a man, if the sexual ambiguities were less obvious and more insidious, if the tone were more unveiling and less charming, *Victor/Victoria* might have been truly subversive, undermining notions of gender and sexuality in ways that are usually avoided by

mainstream filmmakers.

But standing as what it is, *Victor/Victoria* is not bad at all. It works as a light hearted farce with a good deal of slap-schick tossed in. It allows Robert Preston to give a wonderful performance as Toddy. There have been so few gay characters in Hollywood film that to find one who rings true, whose mannerisms and speech seem real, is a treasure. Although it doesn't go as far as it might (and it must be remembered that all films, especially Hollywood films, are culture bound) *Victor/Victoria* goes considerably further than most other films. It's enjoyable and basically its heart is in the right place. It's a step forward in a time when most films seem to be a step behind, and that's saying something.



## Optimism

continued from page 7

Wolfe told *GCN*. "That is problematic though, because it still puts the responsibility on the lesbians to make 'their issues' more relevant to other people's issues, instead of having other people understand the connections and make that same commitment."

Still, Wolfe saw this conference as a step forward in that "the workshop did put out lesbian issues strongly and also made it clear that freedom for women to live their lives as lesbians is central to a women's liberation politic" but added, "I have to see where it goes from here — what happens at our September national conference and how much people incorporate these issues in their work. I think there are women in the network committed to doing that, but more work needs to be done for it to be safe for lesbians working in local groups to be out there as lesbians."

R2N2's national meeting in September will contain a large plenary session on lesbian liberation.

The film "Pink Triangles," which concerns homophobia (available from Cambridge Documentary Films, P.O. Box 385, Cambridge, MA 02139), was shown both Saturday and Sunday

during lunch. Most people who came to the conference saw the movie and the reaction was enthusiastic and positive.

### "Right-to-Life" Counter-Demo

The Sunday morning panel and discussion focussed on R2N2's role in organizing a demonstration outside the National Right to Life convention on July 17 in Cherry Hill, N.J.

The demands for the demonstration presently include: protest any restrictions on a woman's right to control her own body; stop the Human Life Federalism Amendment; support lesbian and gay liberation; oppose all forms of sterilization abuse; and end Reagan's racist, anti-people policies here and abroad.

R2N2 is working on the demonstration in a broader coalition which includes the National Organization for Women, the National Women's Health Network, the National Abortion Rights Action League, Planned Parenthood and local groups.

For more information on R2N2 and the Cherry Hill demonstration call R2N2 in New York (212-267-8891). In Boston, for information on the organizing for Cherry Hill call Nancy MacLean (491-4818).

## Iron

continued from page 10

anti-male S.C.U.M. Manifesto at a concert last summer, the band ran into blacklisting — with the complicity of Delta 5, heretofore considered a feminist band. Then after Bertei's marriage to Lesley Woods of the *Au Pairs* the two became yellow journalists' dyke punching bags (see *The Advocate* for April 15).

There is also the challenge of selling a women's rock band to a feminist audience. In San Francisco, new wave is paid lots of attention in the gay press (*Bay Area Reporter*, LA's *10 Percent*, *The Advocate*), but there's not much interest from the women's community. Women's music still rules okay in the home of Olivia Records.

But there are at least four all-woman bands in the Bay area. *Katherine*, described by one woman as the "lesbian Go-Go's," has been known to play Roxy Music covers and gets its name from the band members all of whom are Kates and Kathys. Many women will remember the *Contractions* from the Michigan women's music festival. They have a single out called "Rules and Regulations" (D'n'D Records), which has a pleasant pop sound, backed with "You Touched Me," a musically playful song with a gender ambiguous lyric (a la Joan Armatrading). *Varve*, a five-woman ex-Colorado band, plays original music, danceable but undistinguished.

*Wilma* is a four-woman band which describes itself as playing

"political, revolutionary feminist music." They rehearse in a grotty little studio in the Tenderloin, San Francisco's Combat Zone.

Wilma serves up a sampler of political tunes on their first 45. A rather unexciting dirge about pornography is balanced by the bouncy instrumental "Alexander Haig" and "Fast Fascist" ("Ronald McDonald's got/ an iron hand/ he's gonna skewer us on coathangers/ like god commands"). Wilma have clearly been listening to Raincoats, and have a similar range of appeal on vinyl (Subterranean Records, 912 Bancroft Way, San Francisco, CA 94710).

Since their single was recorded, a drummer joined the three original band members, which has livened up their sound. However, they are not a dance band, and under no circumstances could they be mistaken for the Go-Gos. Their music is startling, erratic, innovative, and sometimes brilliant, which has won them respect from musicians and something of a following among followers of the esoteric.

The political hard core scene, dominated by the Dead Kennedys and their coterie, has been feuding with Wilma, recently accusing them of firebombing Jello Biafra's house (the D.K.s have since retracted this accusation). The politically-inclined bands in S.F. — with the exception of Wilma — are mostly male, and they don't take kindly to a bunch of dykes screaming about feminism every chance they get. Wilma's radical

## Notes

continued from page 12

like, whose writing I admire. In the old days of tokenism, when white women needed women of color to be on panels or speak at workshops, all we usually had was a name and phone number of a stranger. Now, in the new days of tokenism, we can recommend our friends. But D will still be the only Black woman on the panel, and I'll be one of three white women.

Life was simpler in the Midwest. Here in California I go to one shop for cheese, another for coffee, have a lawyer for literary business and another for a sex discrimination case, have a body therapist, a verbal therapist, and a mediator for My Relationship. In Cold Spring, Minnesota, I needed none of the above. I had only a landlady and a boss.

As I get ready to visit my father and his new wife, I remember my last significant exchange with him about her:

—Well, Dad, does she know you have two lesbian daughters?

—Yes, and she took it very well. After all, she's a social worker.

politics and some violence at gigs have put them on the blacklist quite a few places. Despite their upfront lesbianism and political stance, the women's community has offered Wilma little support. Wilma appears to delight in its bad reputation, but wonders where its next bookings will come from.

ON THE BEAT: Boston's *White Women* re-emerging as *Megabeat* — request their tape on the radio . . . Look for the *Ina Ray Band* (d.b.a. *Dish*)'s old drummer now playing with *Kozmetix* . . . and H.P.'s reappearance with the same band . . . New wave bands perform by night (female strippers by day), at *Maverick's*, which occupies *The Saints'* old home at 132 Broad St. . . In *Out of the Blue* Linda Manz tries to escape from a nuclear family meltdown by listening to Johnny Rotten (see *GCN* Vol. 9, No. 38). Remember last year's *Times Square*, in which two runaway girls engaged in New Wave cohabitation? . . . *Bush Tetras* do an all-ages show at the Paradise May 23 . . . *Human Sexual Response* caves in to (heterosexual) marriage, peppering Boston with farewell gigs . . . Don't miss the third *Rock Against Sexism* newsletter, RAS's disc parties the last Sunday of each month at the 1270, and watch for joint efforts with *Rock Against Racism*.

*This installment of Queerbeat was compiled by Rob Schmieder with the assistance of Aubergine Green Field. Please send records, tapes and local news to Queerbeat c/o GCN.*

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**GAY MEN'S RETREAT MAY 21-23**  
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## ROOMMATES

### TENNIS ANYONE?

Randolph—enjoy swim pool & tennis. One wanted to share apt w/female. \$250/mo pls low utils. Avail immed. 961-1156. Summer is coming. (39)

Brighton, Clv Cir: prof GM sk studnt or prof to rent 1 br in 4 rm condo. \$250/mo util Inc. 232-4861. (39)

Newtonville rmmate wntd to share spac 2 bdrm. Sk bal of indep & frndshp. \$300 pls half utils. Phillip 969-2064. (39)

LF 22 sks same to find apt to share in surround Boston area. Pls call Linda anytime 344-4540. (39)

### PLACE WANTED

LF lknng to share house/apt. I'm semi-veg, easygoing skng sharing, fun, comfortable situ. Pay up to \$225. Mary 876-7848. (40)

2 LFs lknng for coop living. Want to join estab LF hse in Camb/Som or find place w/2-3 other LF, for June 1. Want LF 25 pls, friendly, active w/wns of humor, to create warm, stble hse. Nancy or Emily, 547-0268. (40)

### TO SHARE

Dorchester home near T discreet prof gay wanted quiet clean honest a must no more pets furn unfurn 200/mo. 282-7566. (40)

2 LF 29 & 32 sk same 29 pls to create comfortable & independent home. Arl, Som, Wat, area. Non smoker. Ann or Laurie 628-1785. (40)

Somerville nr Por Sq prof indep GWM 32 sks gay or bl male rmt for lge 2 br apt nr T 200/mo pls util. Non-smk pref. 492-1842 eve 6-8. (40)

Allston—GM to share 2 br apt. I am GM 24 quiet cons resp no smkr law stdnt. Hope to bid suprtve env. Pkng, AC, Indry, nr T; \$250 pls elec. Jim 254-3264. (40)

LF 32 and cat seek F to share Bedford, MA apt. \$225/mo inc util (or \$175 for tiny bdrm) no deposit. Avail 5/1 or after. GCN Box 537. (41)

Women wntd for coop hsehd in N Allston. Living/studio & office space avail. Creative & political environ. Opnngs May, June & July. 782-0599. (42)

### NEWTON CTR LF COUPLE

Sks same or 2 single LFs for 3 bd apt in hse. Yard, sundeck, free pkg, wash/dry, lge rms. No pets, drugs, smok. Semi-veg, nr T, politicaware, sens humr. 169/mo not incl util. June 1 occup. (617) 969-1651. (42)

G or Str woman wntd to shr 3 bdrm apt. Wondrfl loc, w/2 wmn (22 & 30) pls 1 cat. Meat & smoke OK. Rm cozy (small) but chp: \$100 pls 1/3 util & 150 sec. 782-5836. (38?)

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If you'd like to live in JP w/4 LF's in a big sunny coop hse nr T & Pond, call 522-3246. \$100/mo pls. Non-smk, veg, wld. Avail 5/15. BYO Toaster! (39?)

### NORTH SHORE

GF wanted to share 6 rm hse, Hamilton w/GF & daughter, 10. Yrd, porch, close to twm, train. Your kids &/or pets also welcome to join independent but warm, supportive family. \$130 pls 1/3 utils. 468-3260. (39)

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### BACK BAY MALE NUDIST

GM nudist sks qt student or prof to share 3 br apt. Room for weight-lifting equip very very warm apt. Rent 280 or 240/mo inc utils. Paul, 536-2213, 9 to 9. (39)

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Allston one or two rmtes wanted G or BI males for 2 rms avail on May 1. Bos Coll green line call now 783-5250. 4-12pm. (38)

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### MANAGING EDITOR

Gay Community News is seeking applicants for the position of Managing Editor. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at GCN, 22 Bromfield St., Boston MA 02108, (617) 426-4469.

## ORGANIZATIONS

### D.O.B.

Support organization for lesbians, 1151 Mass. Ave., Camb. Old Camb Bap. Raps every Tues & Thurs 8pm, 35 pls raps 2nd Weds & last Fri, 8pm, Parents & Co-parents rap 3rd Mon, 8pm. Softball every Sun 3pm Apr-Sept, weather permitting, Magazine Field. Bimonthly magazine FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate. (c)

**\*TON LESBIAN/GAY CATHOLICS**  
Div. of Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

### NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

## GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

## MEN IN LOVE WITH BOYS

### BOYS IN LOVE WITH MEN

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### HOW GAY IS YOUR LIBRARY?

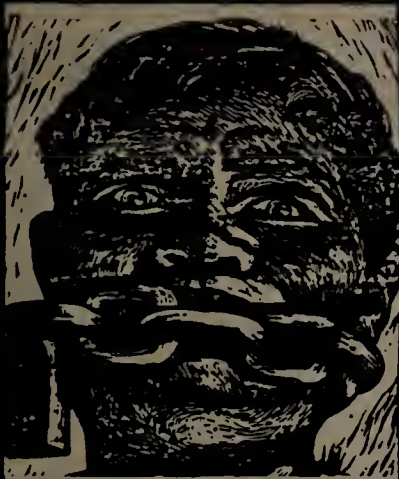
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

### THE BOSTON GAY REVIEW

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I need some news. Looking for other gay ladies to write. I'm 28 and in prison. Please write! Ruby Leah Richardson, 285002, 1401 State School Rd., Riverside 5A, Gatesville, TX 76528. (Note: Most Texas prisons don't admit GCN or any other gay publications, so these prisoners are even more isolated than the average.)

Lonely Capricorn, 27, due for release in '83. Am willing to start new relationship. Can't get into the chain gang affairs here. Looking for upfront and sincere person. No bisexuals! Write Deborah Sutliff, 150452, Box 147, FHU Lowell, FL 32663.

My sign is Virgo. I enjoy dancing, social drinking (no drugs). I would like to write sophisticated older women (26-45). I'm in the Cal. Institute for Women. Roxanne MUNOZ, W15623, C.I. W. Frontera, CA 91720.



I am a 23 yr old transvestite. I first became involved with the gay scene at the age of 15 and have lived on and off as a woman for the past 5 years. My hobbies are dancing, bowling, cooking and reading. I am seeking someone who understands what it's like to be gay and the emotional and social isolation in prison. I am lost and do crave some moral support to survive the mental and sexual exploitation of this place. I am lonely and seriously seek correspondence and friendship. LaVette R. WILSON, 149898, Box 45699, Lucasville, OH 45699.

I saw your magazine that belonged to another prisoner. I've been in here since 1969 and don't associate with but a few people. I'm not a player of games. I'd like you to put my name in and maybe I'd find a friend or two that would have more to talk about than prisons. I write music and play the guitar. I drive iron during the day and go to college at night. Thank you for your time. Gary WILLIAMS, Box B-93917, CTF Central X-241, Soledad, CA 93960.

I was given your address by the Gaycon Press Newsletter in extreme hopes that you might be able to get me a penpal and outside friend. I am an impecunious individual and am very sorry for that because I know your organization has been very helpful in aiding prisoners like myself. I sincerely hope you will consider putting my ad in your paper. Thank you. Tony WILLIAMS, 13795, Box 41, Michigan City, IN 46360.

I'm serving time for a non-violent "crime" and am very lonely and desire to correspond with someone from the outside world. I lift weights to stay in shape, jog and read. As of time my incarceration I began to look at myself from within and what I saw was not a bad person. Just a person that had some bad luck. I will answer any letters. Also, age is of no importance. Thank you. Otis RANDALL, 18090, Box 41, Michigan City, IN 46360.

I would like very much to have someone to write to and exchange ideas and be friends with, and would be very grateful if you could assist me in this matter. James E. KENNEDY, H-17 Ellis 344017, Huntsville, TX 77340.

I am a very flamboyant feminine homosexual and am doing a long sentence in the joint. I would like to correspond with eligible, sexy men. I go by the name of Brandy. Thank you very much for having this newspaper available to gay inmates. M. Haynes, 162226, 777 W. Riverside Dr., Ionia, MI 48846.



TO ALL PRISONERS GETTING GCN! IF YOU DIDN'T ANSWER OUR LETTER SENT IN JANUARY ABOUT WHETHER YOU ARE GETTING GCN OR NOT (MAYBE BECAUSE THE GUARDS DIDN'T GIVE IT TO YOU), WRITE NOW (!!!) TO THE PRISONER PROJECT AND LET US KNOW IF YOU'RE GETTING IT! OTHERWISE IT WILL STOP COMING, BECAUSE WE'LL ASSUME YOU'RE NOT GETTING IT. WRITE: PRISONER PROJECT, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.



Reading your paper has given me the impression that the people there at GCN are interested in prisoners and in helping us so I just wanted to ask if you know of someone who might be able to help with a medical problem I'm having (a thyroid disorder). My eyes are swollen and there is definitely some sort of lump on the back wall of my throat (right side). Here at the prison they are more interested in giving me a mental label than in dealing with the real problem, which is physical. If you know of someone who could help please write back real soon! Thanks. Matthew ROSS, 37790, Box 141, Michigan City, IN 46360.

I am in here on my first charge of Indentent libtles with a minor, and have been classified as a sexual psychopath (like all queers). I enjoy reading other books about pedophilia for this is the only way I can keep my sense of self-identity. You at GCN have kept me going. I really enjoy the Speaking Out and the Unicorn. I would love to correspond with one of your readers. Thank you. Karly SWARTZ, 365331, Box 520-2E4MSB, Walla Walla, WA 99362.

I'm very lonely in here and could really use some penpals! I'm not a bad person at all. I just made a mistake. Any help from you would be appreciated. I enjoy the outdoors a lot, camping and fishing, and skiing too! Thank you for your help and time. Joe MORA, 12482-008, Box 7000E, Texarkana, AZ 75501.

Id have lost the one I loved coming to prison but does that mean that my love and feelings also have to be locked up behind bars and forgotten? I am interested in music, cooking, animals and what others think and feel. Don WOODS, 140675, Box 45699, Lucasville, OH 45699.

# Prisoners Seeking Friends

**NOTE TO PEOPLE WHO WRITE PRISONERS:** If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail!). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

It is here that I came to grips over certain matters — for one the gay community — which before I was unable to accept or understand. I am not gay myself, however, I must admit that I would like to venture some time in my life so that I can experience for myself what seems — well — so pleasant for so many. I would regret it deeply if I allowed myself to pass up a way of life that I may find suitable for me. Meanwhile I shall class myself as "neutrally straight," but open! My reason for opening up and writing my views is that I desire very much to write others who are also struggling for our rights, our freedom to choose and a chance to change the general outlook and damning way of our present social class or system. It would be nice to write someone who can find understanding on every petal or every rose. In warmth, Leonard H. Culbertson, 32980-019, Bldg. 63, Cell 2-8, Box 1000, Leavenworth, KS 66048. (Please forward to Terre Haute, IN, if necessary.)

Thanks for the copy of GCN. I explained to the staff about the newspaper and it will be no problem because I have also started a gay religious service for this institution. I would also like to start corresponding with someone from Michigan. I will answer all letters that are not racist. T. E. COCHRAN, 155997, 3201 Bemis Rd., Ypsilanti, MI 48197.

One evening me and another young homosexual were both called into the captain's office and when we asked why he said "We want you to demonstrate how two men have sex!" And when we refused they called us sick people. It seems to me that they are the ones who are sick! Wanting to ridicule two people because of their sexual preferences. Also I really don't have much contact with the outside world and was wondering if anyone would be willing to exchange correspondence with me. If you would be interested in poetry I have enclosed a copy entitled "This Is a Husband".

*A husband is that special man  
You could write a book about;  
The one you love to be with  
and couldn't do without.*

*A husband is a special look,  
A hand within your own;  
He always makes you proud  
To feel you're his alone.*

*A husband understands your moods,  
And laughs at things you say;  
He sees you when you're at your worst  
And loves you anyway.*

*A husband is the one you kiss,  
And make up with again,  
When there's a little difference  
Of opinion now and then.*

*He's that special man that shares  
All you're dreaming of,  
And gives a magic meaning  
To the wonder that is love!*

Jeffrey Roth, 48424  
Box R, A/OW/U-E-4  
Buena Vista, CO 81211

In reading your paper it has done a lot for me in many ways. It's given me a great sense of belonging and feeling right about myself. All in all GCN has, for me, set a front perimeter in defense of who and what I am in the struggle of being free — mind, body and soul. It would be a good step back to the world for me to be able to correspond with someone gay. Murel W. MAYLE, A.159216, 777 W. Riverside Dr., Ionia, MI 48846.





# Calendar



Being  
gay...?

**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

## weekly events sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

**Cambridge, MA** — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (cheper entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physcians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, celer, music. 10:30pm. WROR, 98.5FM

**Orono, ME** — Wilde-Steln Club. Social-support group for lesbians and gay men. Informel, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

## coming events

### apr 19 mon

**Boston, MA** — Lesbian/Gay Task Force, a group working to build a powerful lesbian and gay presence in disarmament efforts and to promote discussion of the connections between the militaristic arms buildup and homophobia, sexism and racism, will be meeting to discuss plans for the June 12 March at the UN Special Session on Disarmament. New members very welcome! Dignity Office, 4th floor, Arlington St. Church, 355 Boylston St. 7:30pm. Info: 661-0974.

**Somerville, MA** — Women's Center Coffee-house presents Jane Albert and Lisa Chestack, singers. 38 Union Sq. Doors open at 7:30pm. Performance at 8. \$2 donation. All women welcome. Info on helping or performing: 628-6311.

### 20 tues

**Cambridge, MA** — Am Tikva Holocaust Memorial Service on Yom HaShoah in commemoration of all the victims of the Holocaust. At MIT Chapel at 7:30pm. Info: 628-3973 or 739-6097.

**Boston, MA** — The Oscar Wilde Group, a social activities group for gay men, will meet from 8-11pm. Info: 783-0340 or write: OWG, Box 472, 1104 Comm. Ave., Boston 02215.

### 21 wed

**Boston, MA** — Workshop on "Homophobia" sponsored by N.E. Affirmation. Mars Chapel, 745 Comm. Ave. 7-10pm.

**Framingham/Milford/Franklin, MA** — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Stetewide political action group. Info: (603) 485-3144.

**Concord, NH** — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre 05641

**Northern VUNH-League of Geys (LOGS) meets third Sun.** Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Nashua Area Gays meeting. 8pm. Info: Paul 882-7746 or write: Nashua Area Gays, Box 3472, Nashua 03061.

## tuesday

**Boston, MA** — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm

**Cambridge, MA** — Daughters of Billie. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Fernington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

**Boston, MA** — Walk-In VD screening and treatment for end by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Boston chapter of the Gay Olympic Committee meeting to organize Boston's participation in the Gay Olympic Games which will be held in San Francisco at the end of August. Interested athletes or organizers are invited. Info: Tony 236-1914 or Jay 262-4896.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Elizabeth Malloy, slideshow: Womb-on-Ground. Doors open at 7:30 and performance starts at 8. Wed. eves are for women only. 355 Boylston St. \$3 donation.

## 22 thurs

**Boston, MA** — "Folie a Deux" (Double Delusion), a funny play about madness by Maye Silverthorne, will be performed every Thurs., Fri. and Sat. eve from April 15 thru May 8. Folie takes a bleakly comic look at institutions, power and their victims by following the lives of two characters trapped in what society calls "madness." (Cast includes Charley Shively and Ken Sjonnese!) 8pm. Theater Loft, 611 Boylston (across from the Pru). Tickets \$5. Reservations 536-3261.

**Boston, MA** — Gay Community News volunteer proofreading. See Thursdays above for details.

**Boston, MA** — Double Edge Theater Prods. presents "Rites," by Maureen Duffy, at the Inst. Contemporary Art, 955 Boylston (Aud T stop). A ritual drama based on Euripides' "Bacchae" interpreted from the women's point of view. "Rites" is concerned with women's rituals and roles in societies, past and present. 8pm. tonight thru Sat. eve. Info: 776-9474.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed. 6:45-9pm. Community Music Center, 48 Warren Ave. (So. End). Info: 542-9493.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Billie. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Augusta, ME** — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hempden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

**Somerville, MA** — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Cambridge, MA** — New Words and Persephone Press announce "Presenting... Sister Nobles," a reading by Hattie Gossett. New Words basement, 186 Hampshire St. (Central Sq.) 8pm. \$2.50 donation. Info: 876-5310.

**Worcester, MA** — Film: "Maedchen In Uniform," a drama set in pre-war Germany. 7pm. Clark U. Room OL 218, corner of Main and Dowling Sts. Sponsored by Clark U. Gay Center. FREE.

## 23 fri

**Boston, MA** — Gay Community News volunteer night. Sending out the paper. Come enjoy and help. See Fridays above for details.

**Boston, MA** — "Folie a Deux." See 22 thurs above.

**Cambridge, MA** — Women's Sabbath Potluck and discussion. Sponsored by Am Tikva for Jewish lesbians and their friends. 312 Memorial Dr. 8pm. Info: 628-3973 or 254-0907. All women welcome.

**Boston, MA** — Persephone Press's Birthday Party! Mystery Readers. All invited. Glad Day Book Shop, 22 Bromfield St. 8pm. \$2 donation.

**Cambridge, MA** — "Pink Triangles," locally produced film about attitudes toward homosexuality, presented by Red Book Store, 136 River St. (Central Sq.) tonight and tomorrow at both 7:00 and 9:30pm. Sun. eve. at 7pm only. \$2 donation.

**Boston, MA** — Chiltern Mt. Club. Pre-summer sand castle building and dune planting fiesta. Info: Dan (617) 255-1084 or 255-7152 (nights).

## 24 sat

**Boston, MA** — "Folie a Deux." See 22 thurs above.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews end raps. 8:15pm. WCUW, 91.3FM.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

## friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

I guess  
it's just  
in my  
jeans...  
Arthur



**Cambridge, MA** — Do you like to sing, dance, or just make a fool of yourself? Then you'll love Amethyst Women's Third Annual Talent Show. Old Cambridge Baptist Church, 1151 Mass. Ave. \$3 (more if/less if). 8:30. Chardcare provided. This is a drug and alcohol free event for recovering alcoholic women and all their women friends.

**Boston, MA** — Chiltern Mt. Club (several events): Wine-tasting. Info: Jud 254-7662 or Dana 267-2421; Blue Hills Bike and hike. Info: Lew 547-6113; Amherst Area Weekend. Info: Dudley (413) 256-6178 or Tom (617) 282-9348; Tuckerman's Ravine Ski Trip. Info: John 864-0823.

**Boston, MA** — Slide show of Gay and Lesbian History. 725 Comm. Ave. BU College of Liberal Arts. 1pm. \$2. Also, Prof. James Steakley, author of *The Homosexual Emancipation Movement in Germany*, will speak on the Uranian Movement in relation to the Nazi regime. Room B12. Info: 353-3635.

## 25 sun

**Cambridge, MA** — Book Party at New Words, with Barbara Smith and Patricia Bell Scott celebrating the publication of their new Feminist Press Anthology, *All The Women Are White, All The Blacks Are Men, But Some Of Us Are Brave: Black Women's Studies*. 2-5pm. 186 Hampshire St. (Central Sq.)

**Cambridge, MA** — Merrymount Music Society monthly concert-social. Philips Brooks House, Harvard Yard (4th Sun. of the month). 3pm. FREE! Contributions of food or drink or donations are welcome. Info: 742-7997 or 236-4888.

**Boston, MA** — Women Outdoors. Crene's Beach/Hike, Play, Picnic. 11am. Car pooling. Info: Joanne 626-1262 or Naomi 491-7843

The deadline for Calendar items is Tuesday at noon for the following issue.